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LEARN TO HYPNOTISE AND CURE

LEARN
TO
HYPNOTISE AND CURE

THROUGH

[THE NEO-ORIENTAL SYSTEM OF MEDISM]

By

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PREFACE

This book attempts to vindicate the scientific status of Hypnotism by advancing a mystico-spiritual interpretation of the phenomenon of 'hypnosis' in terms of 'Dhyana' as against the materialistic theories of Occidental Hypnotism. I have ventured to coin a new word, viz, 'Medism' as a better substitute for the old word 'Hypnotism' for representing the standpoint of what may be called 'Neo-oriental Hypnotism'. But as the word 'Medism' is altogether new and unfamiliar to the public, I thought it desirable to use indifferently either of the words 'Medism' and 'Hypnotism' for representing the same phenomenon. I crave indulgence of the readers of this book for this attitude of mine.

Hypnotism is a new name, not a new thing. It was in vogue amongst the saints and the sages of the bygone days. Perhaps it was mainly due to their supernatural explanation that the practice of Hypnotism gradually got relegated into the region of black art or magic. Even to-day people

are very much afraid of the practice. They believe that Hypnotism is a dangerous art by practising which a man can control the evil spirits. It is primarily with a view to allaying such misconceptions that I have been led to defend the mystico-spiritual nature of Hypnotism.

The book consists of ten Lectures which have been so arranged that any layman can become a master-hypnotist within a very short time without requiring any help from experts. It starts with an exposition of the various methods for the development of Personal Magnetism and Will-power, which constitute the essential pre-requisites for the practice of Hypnotism. Then after offering an altogether new interpretation of 'Suggestion' and 'Passes', it gives a very detailed explanation of the various occidental methods for inducing 'hypnosis'. Here I have taken the liberty of delineating my method which I call 'The Neo-oriental method of Medism'. The book is self-explanatory and it should prove to be a valuable aid to both the theoretical and the practical students of Hypnotism.

The present work of mine is the result of my incessant experiment on Hypnotism which I have been carrying out during the last fifteen years.

It also contains two Lectures on the therapeutic possibilities of Hypnotism under the caption 'Medistic therapeutics'. Here I have explained in details the rationale and technique of my method of Psycho-therapy which I have been successfully employing for curing various types of diseases. The book, as such, should prove to be of immense help to the doctors of medicine who might profitably employ Hypnotism for therapeutic purposes.

It should be mentioned here that unlike the professional Hypnotists I have given out all the various secret of the practice of Hypnotism for the benefit of the public. I keenly desire that Hypnotism is made more and more popular and is employed for ameliorating human ailments. It is with that end in view that I have laid more emphasis upon the practice than upon the theory of Hypnotism. Mostly due to this reason that I had to make certain sweeping theoretical statements without trying to support them by authoritative accounts on the subject. I hope, my next book 'The History of Hypnotism' will remedy this defect.

I must express my heart-felt gratitude to all those authors whom I have freely consulted and quoted in this work. I am thankful to my Publi-

shers who have got up the book in such a nice style. Last, but not the least, I am highly indebted to Pandit Amaranatha Jha, M.A., Vice-Chancellor and Prof. R. D. Ranade, M.A., Dean of the Faculty of Arts and the Head of the Department of Philosophy, of the University of Allahabad, for their encouragement. I must also thank Dr. C. De Radwan of the Vienna University and the founder of the Radwan Institute of Psychophony, London, for having taken the trouble of going through the manuscript of this book.

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M. U. A'MED

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LECTURE I

THE THEORY OF HYPNOTISM

Hypnotism or 'Medism', as I would prefer to call it, is that science which by inducing a state of 'meditation' in a person for healing purposes, studies the phenomenon of 'hypnosis' which is characterised by an increased capacity to actualise the 'suggestions' received from the operator. The science of Hypnotism, as such, forms part of Experimental Psychology and supplies the Psychiatrist with a valuable method of Psychotherapy.

Hypnotism has both a lower and a higher aspect. In its lower form, it is known as *Vashikarana Vidya* or 'the Science of Enchantment' which has brought down so much disrepute upon the practice itself. In its higher form, it is intimately connected with the practice of mysticism, and has been found to be an effective instrument for spiritualising humanity.

HYPNOTISM OR 'MEDISM'?

Dr. James Braid, a Manchester surgeon, who coined the word 'hypnotism' from the root 'hypnos',

explained the phenomenon of 'hypnosis' or 'trance' in terms of 'sleep'. Since then, Occidental Hypnotism, by following the foot-prints of Braidism, has unnecessarily branded it with the stigma of black art. But in recent years, there has been a tendency to remove all baseless fears against the practice of Hypnotism by explaining the phenomenon of 'hypnosis' not in terms of 'sleep', but in terms of an exaggerated capacity for actualising the 'suggestions' received from the operator. J. Louis Orton, one of the prominent Hypnotists of the contemporary world, has rightly observed: "The notion that hypnosis is a condition of sleep or even of drowsiness is incorrect....what distinguishes the hypnotic condition from the normal cannot be an increase of credulity or of obedience.....but an increase in the capabilities of actualising what has been suggested."¹ Prof. Sylvian A. Lee has similarly maintained: "The great essential feature of hypnosis is.....not sleep, but a heightened receptivity of suggestion with or without sleep."² The fact of 'Waking hypnosis' in which a person may be in the hypnotic condition without being in sleep, is a direct contradiction of Dr. Braid's theory.

¹ The Journal 'Psychology', February, 1940.

² The Practice of Hypnotic Suggestion, p. 17.

Apart from this, natural sleep is greatly different from 'hypnosis' or 'trance' which resembles the state of 'meditation' as is practised in mysticism. In natural sleep, a person remains, more or less, unconscious of the surroundings; but while in 'hypnosis', he not only remains '*en rapport*' with the hypnotist, but also follows and acts upto the latter's suggestions. Moreover, natural sleep is not produced by suggestions from any operator; whereas 'hypnosis' is induced by suggestion and suggestion alone. Although the physiological characteristics of 'hypnosis' might somewhat resemble those of 'natural sleep', yet they are so widely different from each other in respect of their psychological and spiritual nature that they can never be identified, as Dr. Braid unfortunately did.

The main characteristic of 'hypnosis' being an increase in the 'suggestibility' of the person hypnotised, and not in the depth of his sleep, Dr. Braid's derivation of the word 'Hypnotism' from the root 'hypnos'—meaning 'sleep', has been really misleading and unscientific. 'If the word has to be retained at all, it must imply a different connotation these days.'¹ But, in order to be precise and

¹ My article on 'Oriental Hypnotism'. The *Leader*, Allahabad.

scientific, it is better to replace the word 'Hypnotism' by an altogether new word which would con-
note the various characteristics of the phenomenon of 'hypnosis' such as: (1) heightened 'suggestibility', (2) its nature as 'trance' or 'meditation', and (3) its therapeutic function. Till an adequate terminology is forthcoming, I venture to suggest the word 'Medism' as a better substitute for the word 'Hypnotism'. The word 'Medism' has been derived from the Latin root 'Mederi'—meaning 'to heal'. The word 'Meditation' too, traces its origin to the very same Latin root 'Mederi'. Both 'Medism' and 'Meditation' signify as such, a state of contemplation for the attainment of spiritual salvation. Being primarily induced by auto-suggestion or autohypnotisation, both are characterised by a heightened state of 'suggestibility' and not by the depth of 'sleep' as the occidental theories uphold.

'Medism' is both a science and an art. As a science it studies the psycho-spiritual characteristics of the state of 'Meditation' as is induced by 'suggestion' for healing purposes; as an art, it refers to the practice of inducing such a state, by means of the appropriate methods. 'Medism', as such, is a substitute for the old word 'Hypnotism'. If, however, the old terminology has to be retained at

all, the standpoint of 'Medism' may be represented by, what can be called, 'Neo-oriental Hypnotism'.

MEDISM AS MYSTICISM

'Medism' or 'Neo-oriental Hypnotism' attempts to spiritualise the materialistic and mechanical form of occidental Hypnotism by bringing it in line with oriental mysticism. In fact, the saints and the sages of the East were past-masters in Hypnotism. The Yogis and the Sufis practised auto-hypnotisation for the attainment of salvation; but, unfortunately, they explained away their spiritual powers by certain supernatural entities. The Yogis maintain that due to constant spiritual self-culture, the devotee accumulates '*Prana*', the vital energy which runs through all forms of life, from the amoeba to man. By means of '*Pranayama*' and the practices of the '*Yogasanas*', the yogi accumulates '*Prana*' from the air he breathes, the food that he eats and the water that he drinks. This '*Prana*' gets gradually accumulated in the Solar Plexus from where the Yogi discharges certain quantities of the same by the force of his will-power and thus runs triumphant over the world of '*Maya*'.

Not only this: The Yogis refer the various forms of psychic powers as manifested through

Magnetism, Mesmerism and Hypnotism to the very same cause '*Prana*'. Yogi Ramacharaka has observed in this connection: 'Mesmerism or hypnotism is practically the bathing of the person in a flow of thought-form kept stimulated by a constant supply of *Prana*, which has in such cases often been called "the Mesmeric fluid."'¹ And again he says: ' "*Prana*" is the force underlying magnetic healing, much of mental healing, absent treatment etc.'²

The Pantheistic philosophy of oriental mysticism by bringing down God from heaven to earth finds His eternal presence in the '*Atman*' of man. Man, according to Yogi Philosophy, is 'neither a body nor a soul; he is a spirit possessing a soul'. Swami Vivekananda has rightly observed: 'Behind the mind is '*Atman*' which takes hold of the '*Prana*'The body is mortal and the mind is mortal; both, being compounds, must die. Behind all this is the '*Atman*' which never dies.'³ The Chhandogya Upanishad has similarly maintained: 'The function of mind belongs to "*Prana*" from "*Prana*" or life proceeds all' (5.14.15). Thus, the '*Atman*', and not the mind, is the highest reality in man.

¹ Yogi Philosophy.

² Ibid.

³ The Complete Works, Vol. VI.

Here oriental psychology has offered a tripartite division of the human self,—the conscious, the unconscious and the superconscious, of which the last one has been totally neglected by western Psychology. Mind, in western Psychology, is the highest reality; but, in the east, it is the spirit that is the governing principle in man. The '*Atman*' or spirit is the only reality of which mind and body are mere vehicles for its expression. The theory of 'Medism' emphasises the spiritual nature of hypnotism as against the '*Pranic*' theory of oriental Hypnotism.

Yogi philosophy, although highly spiritual in its outlook, as has been shown above, has unfortunately laid too much stress upon the '*Pranic principle*' in explaining the hypnotic phenomenon. The other branch of Oriental Mysticism, known as Sufi'ism has similarly explained away its miraculous hypnotic feats with reference to the acquisition of '*Kiramats*', a supernatural power, granted by God as a token for the spiritual development attained by the Sufi. Oriental Hypnotism, following the track of oriental mysticism, has been as such somewhat supernatural in its outlook.

Perhaps this supernatural explanation of Hypnotism by oriental mystics has been responsible for

eliciting adverse criticisms from the Western people. Referring to the miracles performed by the Sufis of Islam, Prof. Nicholson has observed: 'Modern theories of psychical influence, faith-healing, telepathy, veridical hallucination, hypnotic suggestion and the like, have thrown open to us a wide avenue of approach to this dark continent of the Eastern mind'.¹ The learned Professor has tried to give a scientific colouring to the 'Kiramah theory' of Sufi'ism, but unfortunately he has not given any explanation of Hypnotism itself. Max Muller, while estimating Yoga practices, has observed somewhere: '.....in India among the Yogis we certainly meet, particularly in more modern times, with many indications that hypnotic states are produced by artificial means and interpreted as due to an interference of supernatural powers in the events of ordinary life'. Dr. Baudouin too has observed in a similar manner: '.....that the state.....of auto-hypnosis (is) described, with considerable psychological acumen though not of course in modern psychological terminology in the precepts by which, for centuries past, the Yogis of Hindusthan have been accustomed to attain self-mastery.'²

¹ The Mystics of Islam.

² Suggestion and Auto-suggestion.

No one denies the fact that the practice of mysticism is essentially identical in nature to that of Hypnotism and the theory of 'Medism', as such, lends its support to the above criticisms. But the western critics have unfortunately failed to realise the deep-rooted significance of the nature and the cause of the phenomenon of 'Hypnosis'. The theory of 'Medism', advocating as it does the standpoint of 'Neo-oriental Hypnotism', attempts to remedy the defects of both the oriental and the occidental theories by explaining the nature of 'hypnosis' in terms of 'meditation'. Just as the mystic meditates on God through a process of auto-hypnotisation, so does the hypnotee meditate on his divine qualities slumbering within his superconscious self which are brought to light by the intervention of the hypnotist who plays the role of his spiritual leader. The mystic too requires the help of a Guru who shows him the path of salvation. Hypnotism, in a similar manner, is not a method of domination, but of liberation. By liberating the innate potentialities of the individual by means of 'suggestions' or instructions, the hypnotist goads him on and on to the path of salvation. Being essentially a process of 'meditation', the various stages of Hypnotism must correspond with those of mysticism.

THE STAGES OF 'HYPNOSIS'

The western hypnotists have given different classifications of the stages of 'hypnosis' which have been all coloured by the peculiar theories they advocate. In general, their classifications revolve round the 'sleep theory' of Braidism which explains the stages of 'hypnosis' with reference to the depth of 'sleep' induced and its corresponding physiological changes in the subject. Dr. Charcot mentions three stages of 'hypnosis', such as: lethargy, catalepsy and somnambulism. Dr. Liebeault of the Nancy school recognises six degrees in 'hypnosis', such as: drowsiness only, drowsiness with catalepsy (consciousness complete in both), greater somnolence (consciousness and memory working), subject conscious of operator's suggestions, somnambulism with partial recollection, somnambulism with post-hypnotic influence and amnesia complete. Dr. Bernheim goes a step further and mentions nine degrees in 'hypnosis', such as: drowsiness—suggestion of heat effective, drowsiness with inability to open the eyes, slight catalepsy, strong catalepsy, contractures due to suggestions, automatic obedience, amnesia on waking without the possibility of hallucination, amnesia with slight possibility

of producing hallucination during hypnosis, amnesia with the possibility of producing both hypnotic and post-hypnotic hallucinations. Prof. Forel of Zurich mentions three stages of hypnosis, such as: Drowsiness, 'hypotany' or inability to open the eyes, suggestions obeyed and somnambulism with amnesia. Dr. Tuckey of London too refers to three stages, such as: light sleep, profound sleep and somnambulism. It is needless to mention the other classifications. The main fact to be observed in all these western classifications is that they are determined by the depth of sleep with its corresponding physiological changes in the subject under hypnosis.

The theory of 'Medism', on the other hand, links up hypnotism with mysticism and gives its classification of the stages of 'hypnosis' in terms of the depth of 'meditation' with its corresponding degree of 'suggestibility'. Denying the 'sleep theory' of hypnosis and also the classification of its stages on that basis, the theory of 'Medism' substitutes instead four continuous stages of 'hypnosis' which roughly correspond to those of mysticism. The stages of 'hypnosis' or 'Medism' as recognised by the Neo-oriental theory of Hypnotism, are: the 'Pre-medistic stage', 'the Medistic stage', 'the

hyper-medistic stage', and 'the post-medistic stage'.

(1) The Pre-medistic stage is the preparatory period in which abstraction (Pratyahara) and concentration (Dharna or Tawajjuh) facilitate meditation (Dhyana or Muraqabat) in the subject. The subject during this stage remains more or less conscious about the surroundings, being slightly '*en rapport*' with the hypnotist. The onset of 'medism' is marked by a rhythmical dilation and contraction of the eye-lids, if fixed-gazing has been employed. The subject starts breathing slowly and deeply, and a feeling of drowsiness, lethargy and mental vacuity overpowers him. Due to complete relaxation, he loses control over his muscles and nerves. During this stage experiments on the sense organs, muscles and other bodily functions prove successful. Experiments on higher mental functions remain ineffective here, although anaesthesia and even catalepsy may be easily produced. The subject can give a fairly accurate report of his experiences after he is de-hypnotised.

(2) The 'Medistic stage' follows the 'Pre-medistic stage' and is characterised by a gradual slowing down of the exaggerated psychophysical changes of the latter. Here the subject remains in a state of 'meditation' (Dhyana or Muraqabat).

His '*en rapport*' with the hypnotist becomes complete and he is entirely unconscious about the surroundings. His physical and mental faculties become highly susceptible to suggestions from the hypnotist. Experiments of hallucination and illusion and of the higher mental functions become successful and the subject displays unconscious rationalisations in meeting the suggested situations. 'Post-medistic' or what is known as 'post-hypnotic' suggestions given during this stage are accurately carried out after the subject is de-hypnotised. The subject fails to recollect his hypnotic experiences.

(3) The 'Hyper-medistic stage' is the highest stage which mysticism aims at. It is the stage of gnosis which is variously known as Samadhi or Baqa in oriental mysticism. Here the subject becomes the object, the knower becomes the known. Regressing back to his superconscious spiritual self, the subject realises his eternal source in the omnipresent Absolute and becomes aware of the innate potentialities slumbering within him. His finite self merges into its infinite source. Transcending the limitations of Space and Time, he develops in him the powers of clairvoyance, clairaudience, telepathy and spirit-communication. He attains salvations and brings spiritual regeneration

in the ailing humanity. During this stage his '*en rapport*' with the hypnotist is slightly slackened and the subject becomes more or less, independent of the hypnotist. On being de-hypnotised, he feels the inroads of a spiritual strength, although displaying complete amnesia of his inter-medistic experiences.

(4) The 'Post-medistic stage' terminates in the ordinary waking life of the subject. Suggestions given during the 'Medistic stage' have a tendency to leave a, more or less, lasting effect upon the general nature of the subject, so much so that they get materialised even long after he is de-hypnotised. During the din and bustle of his ordinary waking life, the subject reacts most accurately even to highly ludicrous suggestions and gives rationalisations for his actions. Leaving aside such lower experiments, 'Post-medistic suggestion' can permanently implant higher ideals in the subject. It is the main pillar of 'Medistic therapeutics' and has been found to be a valuable method of Psychotherapy. During the 'Post-medistic stage' the subject remains more or less independent of the hypnotist and he displays amnesia of his inter-hypnotic experiences.

When the hypnotee has passed through these different stages of 'hypnosis', he feels the inroads of

a spiritual strength and his entire psychophysical system gets rejuvenated. For this purpose the hypnotist must necessarily be a highly spiritualised personality in order that he might lead the hypnotee satisfactorily on and on to the path of salvation. Constant self-culture, continuous meditation and incessant devotion qualify the hypnotist for imparting his spiritual experiences to the subject ready to enjoy the bliss of hypnosis. Thus, 'Medism' which spiritualises both the hypnotist and the hypnotee is, undoubtedly, a form of mysticism in miniature.

THE THEORY OF MEDISM

The theory of 'Medism', giving as it does a mystico-spiritual status to the practice of Hypnotism, necessarily differs from the oriental theories on the one hand, and the occidental theories on the other. Its standpoint may be best represented by, what may be called, 'Neo-oriental Hypnotism' which attempts to link up the materialistic form of occidental Hypnotism with its spiritual heritage in oriental mysticism.

'Medism', although a highly spiritual discipline, does not lend support to the supernatural theories of oriental Hypnotism, nor is it in agreement with their distorted reproduction by occidental Magnetism

and Mesmerism. The Yogis and the Sufis refer the cause of 'hypnosis' to '*Prana*' and '*Kiramat*' respectively which are more mysterious than the phenomenon to be explained. Magnetism and Mesmerism too, trace the cause of 'hypnosis' to such supernatural entities as 'the odyle' of Reichenbach or the 'magnetic fluidum' of Mesmer. Yogi Ramacharaka has rightly maintained that the 'magnetic fluidum' is nothing but '*Prana*' of oriental hypnotism. The theory of 'Neo-oriental Hypnotism' does not feel the necessity of any such supernatural entity for explaining the phenomenon of 'hypnosis'. According to it, the fundamental cause of 'hypnosis' is spiritual which influences the subject through certain objective and subjective conditions. Man, being essentially a spirit, he can be influenced only spiritually. The objective conditions of 'hypnosis' include the spiritual acquisition of the Hypnotist on the one hand, and the nature of 'suggestibility' in the subject, on the other. The spiritual power attained by the Hypnotist develops in him what is known as Personal Magnetism which can be discharged through 'suggestions'—direct or indirect, implicit or explicit. Personal Magnetism, at the same time, implants faith in the subject about the power and ability of the operator and

accelerates 'suggestibility' or 'submissiveness' in the former. When the primary condition of 'suggestibility' has been induced in the subject by the operator's Personal Magnetism, the path for inducing 'hypnosis' in the former becomes very smooth and easy. During the state of 'suggestibility' the subject, due to his deep faith in the operator, accepts all the 'suggestions' from the latter as true and moulds them into his own auto-suggestions. 'Suggestions' for inducing 'hypnosis' when applied by the operator, are similarly transformed into the subject's own 'ideas' through his auto-suggestions and the desired 'hypnosis' is induced by the force of the 'Law of Ideo-motor Action'. If every idea has a tendency to materialise itself by creating the appropriate physiological changes, the idea of 'hypnosis' as implanted by 'suggestions' must necessarily materialise itself.

Hypnosis is thus fundamentally spiritual in its nature and origin. The objective conditions of 'hypnosis' as mentioned above must be supplemented by certain 'subjective conditions', such as: the physiological conditions of relaxation, concentration and controlled respiration in the subject, together with his psychological conditions of auto-suggestion, co-operation and 'suggestibility'.

When all these subjective and objective conditions are satisfied, the induction of 'hypnosis' becomes only a matter of course. In view of the spiritual nature of man, the above psychophysical conditions of 'hypnosis' ultimately resolve themselves into the fundamental spiritual cause which uses the mind and the body of the subject as vehicles for its expression.

Occidental Hypnotism since the time of Dr. Braid, has been more or less an impersonal and mechanical procedure. "There is great advantage, no doubt, in eliminating the personal factor from scientific investigations, but, at the same time, it makes a science partial and incomplete". Western Materialism has sadly neglected the spiritual principle in man, but oriental philosophy emphasising this spiritual principle has coloured all its scientific developments. Thus the science of Hypnotism as practised by the saints and sages of the East has necessarily received a personal and spiritual touch and rightly so.

Dr. James Braid, the founder of Occidental Hypnotism, exploded no doubt, the supernatural theories of Magnetism and Mesmerism, but unfortunately, he traced the origin of 'hypnosis' to certain physiological conditions simply. According

to him, 'absolute repose of the body, fixed attention and suppressed respiration' were the only determinants of 'hypnosis'. 'Passes', special words, 'the magnetic fluidum' or any such mystical entity, according to him, were unnecessary for the purpose of inducing 'hypnosis' or what was previously known as 'mesmeric trance'. Stressing simply upon the physiological conditions of 'hypnosis', Dr. Braid unfortunately lost sight of its psychological factor of 'suggestion'. Dr. Braid failed to realise the importance of Personal Magnetism and Suggestion for the induction of 'hypnosis'. Claparede has rightly observed that 'the attempt to reconstruct hypnosis in physiological concepts is perhaps today almost as chimerical as would be the attempt to reproduce the delicate traceries of the Louvre with the clumsy materials in a child's box of toy tricks.'¹

The Psychological theory of 'hypnosis', for the first time, was stressed upon by Bertrand which the Nancy school of Hypnotism later on developed. Bertrand referred the cause of 'hypnosis' to the subject's own imagination, Drs. Liebeault and Bernheim referred it to the force of 'suggestion' till at

¹ Archives des Psychologie, 1909.

long last Emilé Coûe identified Hypnotism with Autosuggestion. According to Bernheim: 'There is no hypnotism; it is all suggestion'; according to Coûe 'Autosuggestion is nothing but hypnotism as I see it.'¹ The main point of importance to be noticed in this connection is that for the first time in the history of Hypnotism, the Nancy school alone has recognised the psychological factor of 'suggestion' as the cause of 'hypnosis'. The theory of 'Medism' is so far in agreement with the Nancy theory, but it explains the factor of 'suggestion' differently. 'Suggestion', according to it, is not merely psychological as the Nancy theory maintains; it is, on the other hand spiritual in its nature being primarily based upon the Personal Magnetism in the operator. The Nancy theory, moreover, minimises the role of the operator so much so that Dr. Baudouin observes without any hesitation: '.....But hypnosis.....does not necessarily require a hypnotiser.'² The operator, according to the theory of Medism, is of supreme importance for inducing 'hypnosis' in the subject. The personal Magnetism in the operator renders his suggestions effective and helps the subject to induce 'hypnosis'

¹ Self-mastery through conscious Autosuggestion.

² Suggestion and Autosuggestion.

in him through autosuggestion. The physical presence of the operator is not essential; his ideal revival is enough for inducing 'hypnosis' in a subject, as is the case in auto-hypnotisation, auto-suggestion and distant hypnotism.

As against the Nancy school, the Salpetriere school of Hypnotism advocates what may be called the Pathological theory of Hypnotism. Dr. Jean Martin Charcot, the father of the Salpetriere school, defines 'hypnosis' as a form of 'neurosis'. Being primarily occupied with hystero-epileptic patients, Charcot lacked in the appropriate knowledge about the technique for hypnotising healthy and normal subjects. That is why he declared that 'hypnosis' was an abnormal symptom. Even Prof. MacDougall identifies 'hypnosis' with 'functional disorders'. Far from regarding 'hypnosis' as an unhealthy symptom, the theory of 'Medism' gives it a spiritual status. Like the Nancy theory, the theory of 'Medism' maintains that 'hypnosis' is a perfectly healthy and normal phenomenon and that it can be induced in any willing subject. Although the Nancy theory lays more stress upon suggestion than upon 'sleep' as the characteristic condition of 'hypnosis', the theory of 'Medism' goes one step forward in erasing out the word 'sleep' from

the vocabulary of Hypnotism and substituting in its stead the word 'meditation'. Far from being a pathological phenomenon, 'hypnosis', according to 'Medism', is highly spiritual in nature. It does not deny the physiological conditions as was made prominent by Dr. Braid, but it simply points out that a cause is not the same as one of its conditions; the factor of 'suggestion' must, as such, be taken into consideration in explaining the cause of 'hypnosis'. The theory of 'Medism', as such, differs from both the Physiological and the Psychological theories by granting a mystico-spiritual status to the phenomenon of 'hypnosis'.

THE '*en rapport*' PHENOMENON

The phenomenon of '*en rapport*' between the operator and the subject is similarly explained by 'Medism' with reference to the secret bond of spiritual connection between persons. It is matter that separates man from man; but the spirit unites them. Oriental Hypnotism, although recognising the spiritual nature of man, has unfortunately laid undue emphasis upon the 'Pranic principle' for explaining the cause of hypnosis. The fact of '*en rapport*' too has been explained by it with reference

to the formation of a so-called 'astral tube' between the operator and the subject. Magnetism and Mesmerism explain it by what is known as the 'magnetic fluidum',—an equally supernatural entity. Following the trend of Psychoanalytical literature, Walter Bromberg has explained '*en rapport*' by 'the father-child relationship'. Thus he says: "The infantile situation between father and child is reproduced at the hypnotic seance."¹ According to 'Medism' the phenomenon of *en rapport* is fundamentally spiritual having a religious basis of its own. The operator, according to it, is elevated to the status of a spiritual leader by the subject to whom the latter has to make confessions for attaining salvation.

Oriental Hypnotism has unfortunately minimised the role of the subject. The '*en rapport*' phenomenon has thus been rendered partial and incomplete. According to it, the operator's superior powers overwhelm the subject whom he dominates; but, according to the theory of 'Medism', both the subject and the operator are equally important for the induction of 'hypnosis'. Hypnotism being essentially a method of liberation, and not

¹ The Mind of Man.

of domination, it must necessarily be based upon the willing co-operation and mutual help between the subject and the operator. Just like the operator, the subject is a person, not a thing, to be played with at random by the former. The personality of the subject must be respected. Both are spirits and it is the spiritual connection between them that explains the phenomenon of '*en rapport*'. The operator is superior to the subject in point of his spiritual experiences only, but not in respect of his spiritual potentialities which are equal in all persons.

The hypnotist, as such, plays the role of a spiritual leader and imparts bits of his spiritual experiences to the subject just as a teacher, due to his superior knowledge, brings to light the latent abilities of his pupils and directs them to some socially useful channel. The hypnotist, by means of suggestions or instructions, discharges his Personal Magnetism and Will Power and thus influences the subject. Thus according to 'Medism', Personal Magnetism, Will Power and Suggestion are the main pillars of Hypnotism. But, on ultimate analysis, it is Personal Magnetism alone that determines the effectivity of Will Power and Suggestion. The Will Power is the necessary expression of Personal Magnetism. It is the culmination of all our mental

faculties. 'It presupposes knowledge or cognition and is the expression of our self or personality.'¹ Thus Personal Magnetism is of primary importance in Hypnotism.

Suggestion similarly, in order to be effective at all, must be surcharged with the Personal Magnetism in the operator. 'The tremendous force of Personal Magnetism can be diverted through the channels of implicit or explicit suggestion. Personal Magnetism in the implicit form is auto-suggestion; in its explicit form it becomes hetero-suggestion.'² Personal Magnetism can directly influence the subject by means of vocal suggestions; in the indirect form, it is discharged through 'Passes', amulets, charms, incantations, fetishes and such other indirect means. Thus the theory of 'Medism' or 'Neo-oriental Hypnotism' rightly emphasises the importance of Personal Magnetism.

¹ My article on 'Oriental Hypnotism'. The *Leader*, Allahabad.

² *Ibid.*

LECTURE II

PERSONAL MAGNETISM AND WILL-POWER

The development of personal magnetism is the first essential pre-requisite for the beginners of Hypnotism. Not only this; it is the secret of success in life. It is that mighty spiritual force of attraction which commands implicit obedience and respect from others and goes to make one the leader of a nation. A man with a magnetic personality is a reservoir of strength, will-power and self-confidence,—a store-house of courage, temperance and hope. He remains unruffled by the sorrows and miseries of life. Through proper cultivation of his innate faculties, he develops wonderful powers of self-control and becomes 'the architect of his own fate', and moulds the destinies of others.

'Personal Magnetism' is no mysterious force like 'Prana', 'Magnetic fluidum' or 'Odyle' which one has to accumulate from the external world; it exists, on the other hand, in each of us as our innate potentiality awaiting proper cultivation and

development through adequate and commonplace mystical exercises which can be easily practised during the humdrum of ordinary life.

I. HOW TO DEVELOP PERSONAL MAGNETISM
AND WILL-POWER

In order to assist the beginners to develop this spiritual power, the following general and special practices can be recommended:

A. 'TEN COMMANDMENTS'

- (1) Be neat and clean;
- (2) Observe regularity in life;
- (3) Follow the path of the 'golden mean';
- (4) Have a healthy mind in a healthy body;
- (5) Take breathing and moderate physical exercises;
- (6) Be indifferent to sorrows and anxieties;
- (7) Help all, even your enemy, in distress;
- (8) Be friendly and sociable by temperament;
- (9) Be true to your word, thought and deed;
and do your duty for the sake of duty alone;
- (10) Be a master of your self and a master
of others and assert your influence in every walk of
life.

B. SPECIAL EXERCISES:

In doing the special exercises for the development of Personal Magnetism and Will-power as recommended below, the beginners may select them on a chronological basis and practise each every day for about one hour only. The general ten commandments must remain as the essential ingredients of his total personality all through his life. Here are the special exercises:—

1. *Physical exercises:*

Do regularly such physical exercises which can be performed without any apparatus, such as—ground exercises, riding, running, walking, swimming etc. In course of these exercises always auto-suggest: 'I AM GAINING HEALTH AND STRENGTH'.

2. *Relaxation Exercises:*

Lie down on a bed or sofa with your body stretched out and breathe slowly and deeply. Close your eyes and relax all the muscles of your body. Auto-suggest relaxation and imagine that you are enjoying perfect rest. This exercise will remove all nervous tensions.

3. *Muscle-control Exercises:*

Sit on a chair and relax. Concentrate on a particular part of your body and imagine that it has become heavy or benumb. Do that till you actually feel so. Next, auto-suggest strength and power in that part till it becomes really so. After that you abstract mentally a particular muscle of your body, e.g.,—biceps, triceps etc, concentrate on that particular muscle and bathe that with your nervous energy and auto-suggest movement to it. Within a very short time, the muscle will start dancing without disturbing even the neighbouring muscles.

These exercises will develop in you the power of body-control and will-power.

4. *Concentration Exercises:*

In order to develop the power of concentration which is so essential for Neo-oriental hypnotism, do the following exercises regularly:

(a) Abstract each sense-organ from all the rest and concentrate with each in turn. By doing so, you will develop the unique knack of seeing, hearing, smelling, tasting and feeling the appropriate sensations where others remain unaffected. In doing these exercises it is better to create mental

vacuity at first and then through the force of concentration, to direct all nervous energy into any of the sense-organs which has to be exercised. I select here 'Concentration-exercises' for the eyes only.

(b) Have a small black point on the wall of your room drawn at an angle of 45 degrees from your eye-level, at a distance of about 2 yds. from your seat. After abstracting your mind from everything else, concentrate on that point for 5 minutes every morning. Detach that point from its surroundings and see it in all its details. Gradually, the point will seem to flicker and flicker, expand and contract, and grow dim and hazy. If you feel strained in your eyes, stop and close your eyes and take rest for a while. With your eyes closed, imagine that point again and reproduce it as a reality to your mind's eye. Then with all the imagination at your command, project that reproduced image to another part of the wall by opening your eyes and you will experience a hallucination of that imaginary point. This exercise will develop in you a 'magnetic gaze'.

(c) Take a book in front of you and open a particular page. Fix your gaze upon it for a moment only and then recollect the words or sentences you have seen in details. Keep a record of your

recollections for future verification. Sweep a glance across the page for the second time and do as before. Do like this for 5 times at least. Each succeeding fixation will add to your 'span of attention' and a time will come when you will develop the power of reading the contents of even a page at a glance only. This exercise is meant for increasing the 'span' of your attention which would ultimately strengthen your power of concentration.

(d) Pick up any idea in your mind, first of concrete things and then of abstract ones. Concentrate upon each daily for some time and try to arouse in your mind's eye the corresponding image till it appears as a reality to you. Remember, 'Ideas have feet and claws' as Hegel said, 'to take form'. Once you have succeeded in giving shape to one of your ideas, try to see it as an objective reality. It is through this exercise that your 'thoughts' can become 'things' and your 'words' can become 'laws'.

5. *Auto-hypnotisation Exercises:*

• In hypnotising yourself for health, will-power and personal magnetism, select a very calm and solitary place and practise the following concentration exercises:

(a) Lie down comfortably on an easy chair, relax all the muscles of your body, breathe slowly and deeply and enjoy rest with closed eyes for a few minutes only. Create mental vacuity by abstracting your mind from the surroundings; then concentrate on the base of the nose at the meeting place of the eye-brows. Within an incredibly short time hypnosis will be induced and you will wake up with renewed strength of mind and body.

(b) Do as before and induce auto-hypnosis by concentrating on the tip of the nose.

(c) After all the preliminaries as before, you can induce auto-hypnosis by concentrating on the navel.

(d) Close your eyes after observing all the preliminaries and concentrate on the back of your head.

(e) With eyes closed as before, listen to a soft, melodious music or to the rhythmic tick-tack of a clock, or to the distant rustling of the trees.

(f) With a black dot at the base of the nose, concentrate on its image reflected upon the mirror in front of you.

When hypnosis is induced through any of these exercises, you can auto-suggest strength of mind and health of body to your own advantage.

6. *Auto-suggestion Exercises:*

Auto-suggestion is the main pillar of hypnotism. It is the secret of strength and success in life. It is the best instrument for the development of personal magnetism and will-power.

In order to auto-suggest properly relax on a bed in a calm and solitary room. With slow and deep breathing, utter in a monotonous tone the following formula by arousing the appropriate feelings:—

‘I HAVE STRONG WILL-POWER, PERFECT SELF-CONFIDENCE, AND MAGNETIC PERSONALITY. I AM ALL HEALTH, SUCCESS, POWER AND HAPPINESS’.

Repeat the above formula, at least 20 times, before you get up from the bed in the morning and just after retiring in the night. To help remembrance, have 20 knots in a string and count each with your finger-tips every time you utter the words. It is better if auto-suggestion is done a bit audibly and with complete concentration. The idea is to stimulate the potentialities of your inner self into full-fledged activity.

7. *Breathing exercises:*

Early in the morning, stand erect in a well-ventilated room and inhale slowly and deeply,

hold the breath for a moment and exhale slowly till your lungs are emptied of all air. In doing breathing exercises the following points must be observed:—

(a) While breathing the mouth must remain closed and only the nostrils have to be used;

(b) Both the thorax and the abdomen must move simultaneously with each act of respiration;

(c) While inhaling auto-suggest: 'I am gaining power, self-confidence and health'; while retaining the breath auto-suggest: 'I am strong in mind, and strong in body'; and while exhaling auto-suggest: 'All my weaknesses are gone, gone';

(d) Each inhaling must fill up the lungs with air to their utmost capacity, and every exhalation must empty them out of all air;

(e) While inhaling raise the arms from both the sides and place the palms together; while exhaling bring the arms to their respective sides slowly;

(f) Inhale while making any part of your body tense or rigid; exhale while you have to relax it;

(g) Do these exercises for about 10 minutes regularly in the morning, but be careful not to overtax your lungs and stop the moment you feel tired;

(b) Do breathing exercises along with auto-suggestion just before you take up some important work. This will give you a strong determination and self-confidence;

(i) You may do these exercises while you take morning or evening walks in a field or by the river side;

(j) You may perform breathing-exercises by each nostril in turn.

8. *Desire-control Exercises:*

In order to be a master of your own self as a necessary preliminary to influencing others, you must form the habit of keeping under due control your appetites and desires. Nothing should become with you simply a 'matter of course'. You must be able to realise the spiritual nature of your self of which mind and body are mere vehicles of expression. The lower faculties of your irrational soul—its desires and appetites—must be harmonised with the spiritual part of your personality. These need not be killed altogether as the 'stoic ideal' would preach for, but surely they must be kept under due control by your rational self.

✓ For the attainment of peace of mind, the control of desires and appetites is absolutely necessary.

This will increase the power of concentration and strengthen will-power. In order to control desires and appetites the following exercises may be recommended:—

- (a) Think before you do;
- (b) Keep yourself aloof from bad company;
- (c) Take simple but nourishing food at regular intervals;
- (d) Be moderate in your habits; cultivate temperance.
- (e) Desexualise your desires by spiritualising them;
- (f) Auto-suggest: 'My desires are entirely under my control. I must employ them for higher purposes'.

If you regularly follow the above instructions, a time will come when you will be the monarch of all you survey. The desires being robbed of their irrational nature, will fail to create any havoc in your rational self and this will accelerate your will-power and self-confidence.

, 9. *Body-control Exercises:*

Along with your desires and appetites, your body must also remain under the control of your rational self. Nothing should occur in your body

without your due consent. You must know before anything can happen to your body. To cultivate this, observe the following:—

(a) Control any involuntary movements in your body, such as swinging of legs and other unconscious mannerisms. Remember, involuntary movement robs your spiritual strength;

(b) Do not exert any repression upon your involuntary movements, for repression is highly injurious; have insight into their nonsensical nature and the undesirable symptoms will disappear in no time;

(c) Try to control the functions of the various organs of your body by conscious effort and concentration. In this way you can regulate the functions of even the involuntary systems of your body, such as the heart and the lungs;

(d) If you have to control the involuntary systems of your body concentrate on the particular organs, regulate the supply of blood in those regions by strong auto-suggestion. If you have to lessen blood-supply, auto-suggest properly; if you have to increase blood-supply, auto-suggest appropriately and the effect will be wonderful.

(e) You can even make any part of your body anaesthetic for carrying on surgical operations by

reducing blood-supply through strong auto-suggestion and concentration.

If you follow the foregoing instructions and exercises, you will gain spiritual power and strength. By learning to control your bodily functions, you will acquire the knowledge of controlling and hypnotise them. Remember, you must pass through the same type of experiences and observances which a person under hypnosis would enjoy in a miniature form through the intervention of your own self. So taste first, what you wish others to taste afterwards.

10. *Will-power Exercises:*

Will-power is that spiritual force which underlies self-confidence and Personal Magnetism and manifests itself through strong determination to succeed in every walk of life. It is the prerogative of rational beings only, inasmuch as it pre-supposes knowledge or cognition which man alone can have. It is only through the light of reason alone that the will derives its strength from desires and diverts that to some suitable end and gives you a strong determination and self-confidence.

The 'will' is sometimes confused with stubbornness which is worse than useless. Stubbornness

is irrational, whereas will is rational; the former is the expression of emotion, the latter is the expression of cognition. At the same time 'will' is different from 'wish' which remains quite ineffective. 'Wish' is devoid of any determination to succeed, but 'will' is always the identification of the self with the end to be realised. Thus, 'will' is accompanied by a determination to realise an end, whereas 'wish' may terminate with the mere act of wishing.

It is simply due to the confusion between 'will-power' and 'stubbornness' that some people resist all hypnotic suggestions on the ground that they possess a stronger will than that of the hypnotist. They forget that they lack in the proper power of concentration which is an important preliminary requirement for the induction of hypnosis. If they really had a strong will-power, they would concentrate better on the suggestions of the hypnotist in which case they could easily be hypnotised. They are, unfortunately, victims to 'spontaneous attention' and have, as such, a miserably less developed 'voluntary attention' which is essential for the development of will-power.

If it is remembered that hypnotism is liberation, not domination and that it is based upon intelligent co-operation, it can be accepted as a rule that

ONLY STRONG-WILLED PERSONS CAN BE HYPNOTISED. Persons with less developed intelligence and will, display stubbornness and prove difficult subjects for hypnotism.

For the development of will-power the following observances may be recommended:—

(a) Develop 'voluntary attention' by directing all your psychical energies to one direction,—preferably to some object which in itself is uninteresting to you. Remember, the emergence of will-power is directly associated with the development of 'voluntary attention'.

(b) Do not be led away by things which, in themselves, are interesting. Interesting things attract 'spontaneous attention' without any exertion on your part; but the more you consciously exert yourself for attending to something uninteresting, the more you accumulate will-power.

(c) Before you decide to do anything, know it in details, measure it in terms of your own abilities, scrutinise all possible means to the realisation of that end, select the best of them by the light of your reason, and if your conscience approves of the end and means, do it by all means.

(d) Select at first easy things within your reach and if your choice is determined by the fore-

going tests, get them done to your satisfaction. Gradually attempt harder pursuits and a time is sure to come when the word 'impossibility' will be erased out of your dictionary.

(e) Exert conscious control over yourself and others around. Sap the strength of your desires and use it to your own advantage.

II. INSTRUCTIONS:

Once you have successfully mastered the exercises and instructions recommended as above for the development of Personal Magnetism and Will-power, you are sure to feel the inroads of a new spiritual strength in your personality. Your face will beam with confidence and courage, your eyes will sparkle with brilliance and vivacity and people will implicitly obey your orders and suggestions. By spiritualising your desires you have attained to a stage of 'Higher Indifference' where you remain unaffected by the joys and sorrows, the happiness and miseries of the ordinary mortals. Like a magnet you have developed the power of attracting and influencing people who would invest you with the status of leadership, in the course of time.

All the exercises as recommended above cannot be mastered within a few days; Proceed step by

step, till you can perform all to your satisfaction. If you find difficulty with any of the exercises, you may safely leave that in favour of the next one. In any case you must not forget the General Ten Commandment and the Auto-suggestion exercises. The Concentration and the Will-power exercises should also be practised regularly. But you must not overstrain yourself. Stop if you feel tired. I think, one hour per day is enough for these exercises. You may spend this one hour in two or three sittings, say—morning, evening and night.

This system of Neo-oriental Hypnotism lays more emphasis upon the Auto-suggestion exercises which alone are sufficient for the development of Personal Magnetism, in due course of time. Practise, then, auto-suggestion at least, if you fail to do the rest regularly.

The next Lecture discusses the various methods for using Personal Magnetism for the purpose of influencing or hypnotising people. It will also give lessons on the various techniques for selecting suitable subjects for carrying on hypnotic experiments.

LECTURE III

SUGGESTION AND PASSES

'Suggestion' and 'passes' are respectively the psychological and physiological channels for the transmission of the spiritual force of Personal Magnetism. Apparently, they seem to be distinct methods for influencing or hypnotising people, but on ultimate analysis both resolve themselves into a spiritual background to which they act as mere vehicles of expression. In reality, 'passes' represent indirect forms of 'suggestion' through which the spiritual energy of Personal Magnetism stimulates, the spiritual nature of the person to be influenced or 'hypnotised'; whereas 'vocal suggestion' serve the same end in a more direct manner.

NATURE OF 'SUGGESTION'

'Suggestion' is the fundamental method of influencing or hypnotising people, which acts by implanting a more or less, fixed idea through words, gestures and other direct or indirect means.

✓ It is designed for the stimulation of the innate potentialities of the spiritual self of the subject to be influenced or hypnotised. The success of 'suggestion' is dependent upon the development of Personal Magnetism in the operator on the one hand, and the nature of 'suggestibility' in the subject, on the other. It is the spirit that acts upon spirit and brings about the suggested psychophysical changes. Suggestion, as such, is not merely a psychological phenomenon; it is fundamentally spiritual in nature.

HOW 'SUGGESTION' WORKS

In order to understand how 'suggestion' works itself out in influencing or hypnotising people, we have to know a bit of contemporary Western Psychology which, unfortunately, is defective in so many ways. Psychoanalysis has presented us with a vivid description of our mental topography. Mind, in the New Psychology, is much wider than consciousness. It comprises within itself the conscious, the subconscious or preconscious, and the unconscious strata. Western Psychology has fought shy of the Superconscious spiritual self which Oriental Psychology has long recognised.

Neo-oriental Hypnotism, along with oriental psychology, primarily stresses upon the spiritual

nature of the human self which may be stirred into activity by the spiritual force of 'suggestion'. It cannot be denied that 'suggestion' is ordinarily directed to the conscious self of the person to be influenced or hypnotised; but, ultimately, it has to stimulate his spiritual self before it can become effective at all. 'Suggestion', ultimately reaches the superconscious spiritual self of the person through his conscious, subconscious and the unconscious mind and enables him to act upto the desired end.

The lasting effect of 'suggestion' is derived from intelligent repetition. When a particular type of 'suggestion' is repeated for a number of times, it gradually stamps upon the spiritual self and moulds it in a more or less permanent manner. Heterosuggestion, in other words, gets transformed into autosuggestion through the force of repetition and is gradually moulded into an 'idea'; then comes into play, the law of 'Ideomotor action' and the suggested psychophysical changes are brought about by the person himself.

Thus, 'suggestion' works by stimulating the spiritual potentialities of the subject through the help of Personal Magnetism, suggestibility, and intelligent repetition of the desired end. But, on ultimate analysis, it is mainly the spiritual back-

ground of 'suggestion' that is instrumental in influencing or hypnotising people.

INFLUENCE OF 'SUGGESTION'

The influence of 'suggestion' is so far-reaching that almost all the affairs of our daily life are being constantly moulded by it. Our education, manners and behaviour, our food and dressing, are undoubtedly determined by 'suggestion'. How often a particular fashion started by some one catches our imagination and we follow that into practice! How, like a pack of wolves we blindly obey all that is suggested by a Gandhi, or a Hitler, or a Christ !!

Man is generally prone to the influence of 'suggestion', perhaps due to his innate submissiveness which encourages blind faith and obedience. We accept without criticism the dogmas of theology; we are led away by the customs and traditions of our forefathers. Are not all these the results of 'suggestion'?

The influence of 'suggestion' extends far beyond all these. Perhaps, most of our ailments, ill-health and sufferings, are due to 'suggestion'. Our neuroses and psychoses, our abnormal habits and mannerisms, are mostly determined by unconscious autosuggestion. Not only this; if it is cons-

tantly hammered into our brain by a number of persons that we look so pale, gloomy and ill, do we not fall easy victims to such unhealthy hetero-suggestions? It would not be going too far to observe that perhaps, even death may be the result of 'suggestion'. Old men, in their conscious or unconscious anticipation of death, autosuggest death and perhaps die sooner than they otherwise would. This psychological principle of 'suggestion' cannot be neglected even in death which is apparently caused by illness. A case is reported of a French criminal who was killed simply by means of 'suggestion'.

When 'suggestion' exerts such a tremendous influence in moulding the conscious everyday life of the individual, can we not expect that when a person is in a receptive and meditative mood as induced by Medism, it will have a very far-reaching and exaggerated effect?

TYPES OF 'SUGGESTION'

'Suggestion' may be broadly divided into two types:—Autosuggestion and Heterosuggestion. The influence of both these types is ultimately determined by the spiritual force of Personal Magnetism and the nature of 'suggestibility' in the subject.

Both Autosuggestion and Heterosuggestion spiritualise and strengthen the potentialities of one's own self. In autosuggestion the agent himself addresses his own self for his spiritual regeneration, health and strength. Autosuggestion, as such, is directed inwards; whereas heterosuggestion is addressed outwards for influencing or hypnotising others. Autosuggestion and heterosuggestion may be either implicit or explicit, direct or indirect; but heterosuggestion, in order to be effective at all, must be translated into the autosuggestion of the subject himself.

Heterosuggestion of the direct type takes on the form of vocal 'suggestion'. In the indirect form, it can be conveyed through all the different sense-organs, and various types of gestures and 'passes'. Even such external objects as charms, amulets, fetishes and talismans exert indirect forms of heterosuggestion. While hypnotising or influencing persons, both these direct and indirect forms of heterosuggestion have to be applied by means of 'words' and 'passes'. But it must be realised that the success of heterosuggestion in influencing, hypnotising or even curing persons is dependent upon the willing co-operation of the subject which the operator has to secure at first

by exerting Personal Magnetism.

PRE-REQUISITES OF 'SUGGESTION'

In order that your 'suggestion' might produce the desired effect, you must be thoroughly confident about your success. This self-confidence can be attained through practising the various exercises of Personal Magnetism of which the Autosuggestion exercises play the most prominent role. It is better to practise the exercises with imaginary persons at first, before taking up real subjects for hypnotising. In order to successfully do so, it is essential to have a working knowledge of the 'Law of Polarity'.

(a) *Law of Polarity*

Man is not merely a psychophysical organism; he is a spiritual magnet displaying both 'positive' and 'negative' polarities. Like a magnet he has the power to attract others unto himself by duly harmonising the 'positive' and 'negative' polarities. 'Positive polarity' is meant for impression and 'negative polarity' is meant for reception. It is only when the positive and the negative come together that there is any noticeable result. Just as two electric currents, when both are either positive or negative, result in a mere shooting

of sparks—a diffusion of energy, so also persons of the same magnetic property remain uninfluenced by each other. For the purpose of inducing 'hypnosis' the operator must display positive polarity, while the subject has to remain negative and receptive.

(1) *Technique for Exercising 'Polarity'*

The most fruitful method for exercising 'the Law of Polarity' is to be first negative and then positive. Make the person you want to influence or hypnotise 'negative' at first, by robbing him of his personal magnetism which would put him in a proper receptive condition; then become positive and apply suggestions with complete self-confidence till he acts upto them. To be a master of the law of polarity, the following practises may be recommended:

(2) *How to Practise 'Polarity'*

(i) Take a comfortable seat in a calm and solitary room. Close your eyes and draw a mental picture of the person you want to influence or hypnotise. Then with a strong self-confidence imagine that he is being gradually robbed of his personal magnetism and of his power of discrimina-

tion. Along with this imagination, you may apply the following auto-suggestion.

‘I AM A MAGNET; I HAVE DRAWN IN ME ALL YOUR POWERS AND STRENGTH; YOU MUST REMAIN PASSIVE AND RECEPTIVE AND FOLLOW MY SUGGESTIONS’.

(ii) Inhale while you display negative polarity by ‘drawing in’ magnetism from the imaginary person and auto-suggest :

‘YOUR POWER OF RESISTANCE IS GONE, GONE; I HAVE ROBBED YOU OF YOUR POWER OF DISCRIMINATION’.

(iii) Retain the breath for a few seconds only and auto-suggest :

‘YOUR MAGNETISM HAS STRENGTHENED MY PERSONALITY ; I AM STRONG,—STRONG IN MIND AND STRONG IN BODY’.

(iv) Exhale while you display ‘positive polarity’ by ‘drawing out’ your personal magnetism for influencing or hypnotising, and auto-suggest all through :

‘I MUST INFLUENCE YOU BY MY PERSONAL MAGNETISM ; YOU MUST SUCCUMB TO MY WILL-POWER AND CARRY OUT MY SUGGESTIONS’.

The question as to whether you actually 'draw in' or 'draw out' any magnetism or not, should not be disturbing at all. If you do as recommended, you are sure to gain such a spiritual strength that your success in influencing or hypnotising persons will be as certain as daylight. Even if you dismiss the long-exploded explanations of the Pranic or the Magnetic or the Mesmeric theories which are surely antedated and unscientific, you can rely upon the wonderful possibilities of autosuggestion alone in bringing about the requisite self-confidence in you. In fact, the theory of Medism as propounded in this treatise, can offer a scientific explanation of the spiritual power gained in terms of autosuggestion alone.

The above exercises and also the exercises as recommended for Personal Magnetism, will develop in you a positive attitude and make you optimistic about your success in influencing or hypnotising persons. So long you were engaged in doing the exercises with imaginary persons only. Now, having developed the power of self-confidence, you have to face real persons. Here some knowledge about the so-called 'Magnetic centres' may prove helpful to you.

(b) *The 'magnetic centres': Their location with practice*

Oriental saints have mentioned about the existence of several 'magnetic centres' in the human body which are supposed to accumulate and transmit magnetism for controlling and influencing people. Here only a few will be considered with the appropriate methods for using them.

(i) It is said that the mounts at the bases of the fingers, specially of the third ring-finger of the right-hand, has the most direct nerve-connection with the heart and forms one 'magnetic centre'. It is through contact and contact alone that this 'magnetic centre' can be tackled for the purpose of influencing people.

The best way to use this centre is to apply a gentlemanly handshake. The moment you approach the person to be influenced, observe the preliminary formalities and shake his right hand with that of yours in the following manner:

1. Take the initiative and extend your right hand with the fingers out-stretched;
2. Grasp the full right hand of the person to be influenced with that of your own;
3. Grasp it firmly but lightly before the person finds any opportunity to close his fingers;

4. While grasping, be careful to establish a contact between his 'magnetic centre' and that of your own;

5. After grasping as above, auto suggest :

'YOU MUST CARRY OUT ALL MY WISHES AND SUGGESTIONS'.

6. Grasp the hand for only a few seconds and after observing the above formalities, apply a few gentlemanly shakes without causing any hurt to his hand;

7. While shaking, auto suggest:

'YOU MUST BE INFLUENCED BY ME'.

8. After the hand-shaking has been done as above, you have to draw away your hand slowly, applying at the same time the following autosuggestion :

'I HAVE DRAWN INTO MY PERSONALITY YOUR POWER AND STRENGTH, YOU MUST FOLLOW ALL MY SUGGESTIONS'.

It may be mentioned in passing that shaking of hands represents a miniature form of 'passes' and leaves more or less, an identical influence.

(ii) Another important 'magnetic centre' is the root of the nose just where the eye-brows meet.

In order to influence or hypnotise persons by using this magnetic centre, proceed as follows:—

1. The moment you meet the person, fix your gaze directly at the base of his nose;

2. Then auto-suggest:

‘YOU MUST CARRY OUT ALL MY WISHES AND SUGGESTIONS’;

3. During the conversation, keep your eyes fixed on that point, as far as practicable.

The root of the nose being at the centre of the face, any changes in the latter become easily noticeable when the eyes remain focussed there. Moreover, the person when thus gazed at fails to find suitable opportunities to turn his face away from the operator. That is why he cannot deliberate for his answers and has to ‘see eye to eye’ with the operator and readily succumbs to all his suggestions.

(iii) The other important ‘magnetic centre’ is situated on the base of the brain at the back of the head. If the face of the person you want to influence remains away from your sight, look directly and intently at the base of his brain from the back and with a strong determination and self-confidence, auto suggest:

'YOU MUST TURN TOWARDS ME AND OBEY ME'.

If this practice of gazing is continued for some time, the person is sure to turn his face towards you after some hesitation and fall a victim to your magnetic influence.

(iv) The so-called *Solar Plexus* is supposed to be another important 'magnetic centre'. It is situated in the epigastric region just at the back of the pit of the stomach on either side of the spinal column. The Indian Yogis have maintained that the 'Solar Plexus' is the reservoir of 'Prana' or 'Magnetism' which vitalises the entire nervous system including the brain. In order to tap this store-house of magnetism, the Yogis recommend the practice of concentration. Even 'quivering passes' may be applied with profit for vitalising, influencing or hypnotising persons, by tackling the stored-up magnetism of the solar Plexus.

(v) The eye, which has been aptly called the 'window of the soul', is the most important of all the 'magnetic centres'. It is for this reason that the practice of concentration has been recommended for developing a 'magnetic gaze' which enables one to gaze steadfastly at a particular point for any length of time. If you want to influence or hyp-

notice a person, bear a pleasing, a firm, a steady and determined look in his presence, and auto-suggest:

‘I MUST INFLUENCE YOU; YOU MUST COME UNDER MY CONTROL’.

We may disagree with this theory of the ‘magnetic centres’ of the oriental sages but we cannot easily dismiss the tremendous power that can be gained through autosuggestion. In the next place, the so-called ‘magnetic centres’ undoubtedly, occupy very prominent positions in the human body. Moreover, if the truth of Telepathy is accepted, there remains the possibility of influencing others through autosuggestion alone. It is for all these reasons that Neo-oriental Hypnotism lays emphasis upon the practice of auto-suggestion as against the supernatural theories of Magnetism, Mesmerism and oriental mysticism.

HOW TO PRACTISE ‘SUGGESTION’

So far the practice of autosuggestion has been discussed in connection with the development of personal magnetism and in influencing the ‘magnetic centres’. It is high time now that you learn the technique of ‘Heterosuggestion’ which generally goes by the name of ‘suggestion’ alone. ‘Hetero-

suggestion' transmits personal magnetism either through direct 'vocal suggestion' or through the indirect channels of various sense—impressions, such as colour, taste, smell and touch. A pleasing colour, an appetising taste and a fragrant smell have, undoubtedly, great hypnotic properties and may be used with profit as a preliminary to inducing hypnosis. The hypnotic influence exerted by 'touch' or 'passes' is too familiar to require any comment. But the most important of all forms of suggestion is direct 'vocal suggestion' which you must thoroughly practise before attempting to influence or hypnotise persons. To develop a 'magnetic voice', the following 'voice-culture exercises' may be recommended:

(a) *Voice-culture Exercises*

1. Take hold of a mirror and start speaking with your image by giving appropriate facial expressions to all the words that you utter. The lips must be kept separated and the gums wide open and the appropriate sounds have to be thrust out with force, by the help of the tongue.

2. With the mirror in hand, do regularly the following tongue-exercises:

(a) Thrust out the tongue through the lips

and raise it up till it touches the tip of the nose;

(b) Then after bringing the tongue to its natural position, thrust it out again and coil it down till it touches the chin;

(c) Take in the tongue once again and bring it out as before, then touch the right and the left cheeks alternately;

(d) Roll the tongue upwards and press it against the upper palate; then bring it down to its normal position and press it against the lower gum. Do these exercises alternately;

3. Do exercises in phonetics by pronouncing the sounds of the vowels only together with their various combinations. Proper facial expressions should be practised while doing these exercises;

4. Practise correct pronunciation by giving proper accents upon the different syllables of words you use.

5. Practise ventriloquism by trying to utter words or by producing sounds without causing any visible changes in the vocal organs. To do this you have to concentrate upon some point down in the throat or in the heart and try to pronounce the words from there. This exercise will give you the power to modulate or control your voice at will for meeting appropriate situations;

(b) Determination of Personality

In order to make your 'vocal suggestions' effective in influencing or hypnotising people, you must be thoroughly acquainted with the nature of the personality you want to tackle. Persons differ so much from each other in their individual peculiarities that a voice which is agreeable to one may prove disagreeable to another and the suggestions which easily influence one may have no effect on the other. To know the nature of the voice or suggestions which would appeal to a particular type of person, you have to depend either on your natural 'insight' or on actual experimentation. Persons differ so widely from each other as regards the nature of their 'suggestibility' that you have to give some preliminary instructions about what you want them to do while trying to hypnotise them. The nature of 'suggestibility' or susceptibility to suggestions can be accelerated in the person to be influenced or hypnotised, by exercising 'personal magnetism' through suggestion as also by utilising 'polarity' and 'magnetic centres'. When a proper receptive condition has been induced, in the subject, direct vocal suggestions may prove enough to hypnotise the person within a very short time.

Suggestion, in order to be effective, must be applied with perfect self-confidence so that the 'voice' might remain well-saturated with magnetic virtue and can easily influence the person to be hypnotised. The 'voice-culture' exercises as given above, added with the exercises in Personal Magnetism, would surely develop in you a 'magnetic voice', but even then you must strictly observe the following instructions so that your suggestions might be still more effective ;

(c) *General Instructions*

1. Cultivate an agreeable tone of voice by avoiding the extremes of a whispering and a loud boisterous sound ;
2. Be calm and positive and suggest firmly in a monotonous manner ;
3. Arouse the appropriate feelings behind your words and make your suggestions onomatopœic ;
4. Be thoroughly prepared with your suggestions to avoid unnecessary mumbling and drawling on them ;
5. Arouse expectant attention in the subject by your general demeanour and apply your suggestions with perfect self-confidence.

6. Repeat your suggestions in a firm but monotonous manner till the subject succumbs to your magnetic influence.

The main principle underlying the effectivity of suggestion is forceful repetition. Even if an apparently inconsistent idea is repeated for a number of times, it gets fixed into the mind of the victim and produces the desired result. While inducing hypnosis repetition of suggestion works miracles. The subject naturally remains in a passive and receptive state due to preliminary relaxation and concentration; his conscious mind makes room for the subconscious and the suggestions leave indelible traces upon it and from there filter down through the unconscious to the superconscious due to constant repetition. Gradually, the subject accepts the suggestions as true and moulds them into his own ideas, and acts upto them, however grotesque they might appear from the standpoint of our ordinary waking life.

(d) *Suggestion-Exercises*

In order to avoid unnecessary fumbling for the required words, it is better to prepare yourself with appropriate suggestions by practising the same upon an imaginary subject. To do so enter into a

calm and solitary room and imagine a person on the chair in front of you and do as follows:

1. By saturating yourself with personal magnetism exercise 'negative polarity' upon the imaginary person through determined auto-suggestion;

2. Be positive and self-confident by exercising 'positive polarity' and appropriate auto-suggestion;

3. Suggest relaxation, passivity and concentration, and slow but deep breathing;

4. Then utter in a firm and rhythmic tone:

'YOU ARE IN A DREAMY STATE; ENJOY PERFECT REST AND RELAXATION; YOU ARE BREATHING SLOWLY AND DEEPLY; YOU ARE FEELING HEAVINESS IN THE BODY AND THE EYES; THE WORLD IS GETTING DARKER AND DARKER; YOUR EYES ARE CLOSING, CLOSING; YOU ARE SO SLEEPY, SLEEPY, SLEEPY'; SLEEP; SLEEP; SLEEP; SLEEP SOUND; SLEEP SOUND; SLEEP SOUND; YOU REMAIN UNCONSCIOUS OF THE SURROUNDINGS; ONLY YOU LISTEN TO MY SUGGESTIONS AND FOLLOW THEM; SLEEP SOUND; SLEEP SOUND; SLEEP SOUND.'

Practise thoroughly these suggestions with

an imaginary person before you approach to hypnotise a real man. The technique of applying 'passes' should also be mastered at first by practising similarly on imaginary persons.

NATURE OF 'PASSES'

'Passes' as has been already told, are indirect forms of hetero-suggestions which are applied for the transmission of Personal Magnetism through hands and fingers in order to influence or hypnotise persons apparently psychophysically but, ultimately, spiritually. The 'passes' occupy a lower rank as compared to direct 'vocal suggestions' inasmuch as the physiological effect of the former has to be translated into its psychological or suggestive significance before they can get spiritualised and realised in actual life. The healing and soothing properties of 'passes' originate from the spiritual potentialities of the person himself and not from the objective and supernatural 'magnetic fluidum' of the magnetisers and the 'mesmerists' nor from the 'prana' of the Yogis. Whether applied with or without contact, the 'passes' undoubtedly bear some psychological significance which stimulates the potentialities of the spiritual self and becomes instrumental in curing, influencing or hypnotising

people. When 'passes' are combined with 'direct vocal suggestion' their hypnotic effect becomes greatly accelerated.

The history of Hypnotism bears testimony to the practice of 'passes' which the ancients used freely for the cure of diseases. Solon (B. C. 637-558) has mentioned about the quietening effect of the human 'touch'; the Chinese freely used the 'laying on of hands' for removing pain; even Asclepiades, Hippocrates, Aristotle and Galen induced hypnosis by 'light friction' for curing diseases. Jesus Christ has been known to 'strike his hand over the place and recover the leper'. The healing effect of 'king's touch' and the magnetic influence of 'passes' applied by Paracelsus, Greatrakes and Mesmer scarcely requires any comment.

The theory of 'Medism' is an attempt to spiritualise the significance of 'passes' by rescuing them from their supernatural explanations by the older theories. Interpreting 'passes' as 'indirect forms of suggestion' 'Medism' exalts them over their antedated explanations. It does not, in any way, doubt the healing and hypnotic effect of 'passes' as has been recognised by the magnetisers, but certainly it begs leave to offer a new interpretation for the same. 'Medism' differs, as such, simply

in its theoretical standpoint about the nature of 'passes', and not in its practical significance.

(a) *Types of 'Passes'*

'Passes' differ from each other due to the different methods of their application as based on the different purposes they serve. They can, thus, be classified into the following types:

1. '*Long passes*' are applied on the entire body upward or downward, and are meant for influencing, hypnotising or healing the person as a whole;

2. '*Short passes*' are located on a particular region of the body with a view to removing any disease from there or hypnotising it for a definite purpose;

3. '*Simple passes*' are applied in the ordinary manner without following any special technique which may serve various hypnotic purposes;

4. '*Complex passes*' are based upon complicated techniques which are employed in curing serious ailments or in hypnotising difficult subjects. They may be of two types:

(a) The '*Circular*' type of 'passes' is applied on a particular part of the body on which the right and the left hands move in a circular manner;

(b) The '*quivering passes*' are applied with ner-

vous energy as generated by autosuggestion and concentration which moves the finger-tips with imperceptible rapidity;

5. '*Downward passes*' start from above and proceed downward;

6. '*Upward passes*' proceed from below and go above in a reverse manner, the fingers pointing downward and the palms facing the subject; and are meant for removing the hypnotic influence;

7. '*Passes with contact*' touch the body and proceed either in the upward or downward direction and are well-known for their exaggerated hypnotic power.

8. '*Passes without contact*' proceed upward or downward by moving the hand a little above the body and are meant for producing or removing hypnotic effects, as desired.

It should be noted here that the classification of 'Passes' has been somewhat overlapping. This could not be avoided for, in actual practice, all these various types of 'Passes' are combined. The classification simply attempts to draw a mere rough distinction between the different types of 'passes' which are generally used.

(b) *How to practise 'Passes'*

The practice of 'Passes', like the practice of 'suggestion' should begin with imaginary persons at first. Just as in 'suggestion', the practice of 'passes' presupposes the development of personal magnetism in the operator and suggestibility in the subject; it requires too, a thorough knowledge of 'polarity' and of the 'magnetic centres'. When you have acquired a good deal of practice in these necessary preliminaries, you may proceed as follows:

1. Imagine a person as seated in a chair in front of you. Ask him to relax, breathe slowly and deeply, and bring in a lethargic condition in his person by closing the eyes;

2. Saturate yourself with Personal Magnetism and concentrate on the fingers all your nervous energy either by rubbing them or by autosuggestion; then, with the hands wide open and the first three fingers and the thumbs of both the hands slightly curbed at the end, approach the person with a strong determination to influence him;

3. Inclining your body a little forward place both your hands with the palms downward, on the head of the person real or imaginary, and strongly auto-suggest

'YOU MUST BE INFLUENCED ; YOU MUST BE HYPNOTISED' ;

4. Setting the little fingers apart, quiver your hands with nervous energy; then, with the palms downward, bring your hands down the forehead to the level of the person's eyes and quiver your hands there for a little while;

5. Then in a slow but rhythmical manner sweep down the hands towards the feet and apply a slight jerk to your hands in the end as if to throw away something;

6. Immediately afterwards raise your hands in a semi-circular manner from both the sides of the person. The hands should be raised in such a way that they remain far away from the person's body and do not traverse the path of the downward 'passes' which would surely nullify their previous hypnotic effect;

7. Place the hands on the head of the person as before and proceed in a similar manner till he is influenced; hypnotised or cured;

8. For the purpose of dehypnotisation, the 'passes' should be applied in the reverse direction.

It should be noted here that while practising

the various types of 'passes' you may profitably follow some or all of the above directions. Strong will-power, deep concentration and perfect self-confidence contribute greatly to the success of hypnotism. 'Suggestions' and 'Passes' are mere vehicles for the expression of the spiritual force of personal magnetism which stirs into activity the spiritual nature of the person to be influenced or hypnotised. The operator must secure willing cooperation from the subject before he attempts to hypnotise him by applying 'suggestion' and 'passes'.

LECTURE IV

PRELIMINARIES OF HYPNOTISATION

By mastering the techniques of 'Suggestion' and 'Passes' through which the spiritual force of Personal Magnetism has to be utilised for influencing or hypnotising people, you are now ready to embark upon the actual field of practice for demonstrations of hypnotism with real persons. So long you practised the various exercises of the foregoing lessons with imaginary persons only and thus developed your spiritual power. By controlling your mind and body through incessant spiritual self-culture, you have attained a strength which is far above the physical strength of the gymnasts and the wrestlers. You have not only become a master of your own self, but also of others. It is your unique privilege now to impart your spiritual experiences to a selected few who, due to their innate 'suggestibility', are entitled to enjoy the blessings of hypnotism which, as has been already said, 'is mysticism in miniature'.

But before you can select subjects for hypnotic

experiments by determining their 'suggestibility', you must observe strictly the following general principles which should serve as the guiding principles of your hypnotic career.

GENERAL PRINCIPLES FOR THE OPERATOR

1. Although fully conscious of your spiritual strength and power, you must not brag about your ability as a hypnotist but must jealously guard your unique attainments. Let not anybody know from your manners and general demeanour that you are a hypnotist. Go about your way in a plain business-like manner like ordinary mortals, but never sacrifice your personality at the altar of friendship or authority of any sort. You must have your say in every walk of life and you must not allow yourself to be led away by the whims and idiosyncrasies of other people. Even then, you must be cautious in your invincibility which must not verge towards arrogance. Never boast of your power at all; the more you do so, the more you weaken it. Remember, 'pride doth go before a fall' and the thoughtless and indiscriminate use of your spiritual strength may ruin your career altogether. Be patient and proceed step by step; you will be rewarded in the long run.

2. Have a definite plan for your career as a hypnotist. Remember that hypnotism is never meant for giving merely funny stage-demonstrations. The more you do it, the more you debase it, and the more you bring upon it the stigma of black-art and magic. Hypnotism, in its higher form, is mysticism—pure and simple; and it must be employed as such, in spiritualising humanity.

3. Forget not that hypnotism is mainly a therapeutic branch of mysticism. Do your best to remove the ailments and sufferings of your fellow beings by this all-important therapeutic science which is sure to displace medicine in the near future. Wherever might you be, cure patients of all varieties by employing hypnotism. It is thus and thus alone that you can elevate hypnotism in the estimation of humanity.

4. Never attempt to hypnotise persons for immoral or criminal purposes. You will not only fail in your attempt, but will unnecessarily bring disrepute upon the entire practice itself. Even in spite of your failure, it is always safe to guard yourself against the tremendous possibilities of post-hypnotic suggestion by withholding any such criminal or immoral intentions.

5. Never, for God's sake, suggest death to

your subject. Perhaps, no hypnotist has ever dared doing so. It is a well-known fact that under hypnosis suggestion can regulate the circulation of blood and even stop heart-beats. Who knows that suggestion of death would not materialise and bring total ruin upon the victim and yourself?

6. Whether for therapeutics or for demonstration, you would do well not to hypnotise persons in the streets or public places. Respect the spiritual status of the science by jealously guarding it against all possible dangers and demoralisations. You can best do so by avoiding to hypnotise persons at random.

7. Never hypnotise women while alone. If you have to do so at all for curing diseases, have a few witnesses to guard you against any possible dangers and difficulties. Remember, the voice of women in Law Courts stands supreme and your reputation may be endangered by the vile tactics of the wileful cats.

8. If you have to give any stage demonstration at all, which must not be made the be-all and end-all of your life, it is always safe to practise thoroughly well all the experiments you propose to do, before you actually enter the hall. Practise all the experiments in a calm, solitary and 'religiously lighted

room' with a few selected subject and train them well before you go to the stage for demonstrations.

9. While attempting stage demonstration, your primary duty would be the selection of subjects by determining or infusing 'suggestibility'—the techniques which must be at your fingers' end. You should also master thoroughly the suggestions you have to give while hypnotising and experimenting.

✓ 10. You may safely produce 'partial catalepsy', but never attempt 'complete catalepsy' without guarding yourself against its inherent dangers. Some cases have been recorded where the over-enthusiastic beginners of hypnotism put an end to the life of their victims by suggesting 'complete catalepsy'. Remember that it is always safe to remain under the practical guidance of some expert hypnotist before you attempt stage demonstrations. Never forget to suggest the following to your subject under hypnosis while demonstrating 'complete catalepsy' and other minor experiments too :

'YOUR HEART IS WORKING ALL RIGHT; YOU ARE BREATHING SLOWLY AND DEEPLY; YOU ARE ENJOYING PERFECT REST AND SLEEP.'

11. Learn the technique of dehypnotisation even before you learn hypnotising ; for, it may so happen that you will succeed in inducing hypnosis without being able to awaken the subject. This will unnecessarily make you nervous and down-cast. You must know, however, that there is no real danger at all even if you fail to dehypnotise ; for the subject is sure to get up after enjoying a healthy and natural sleep. Even then, you cannot leave the subject alone till he is brought back to his normal conditions ; for you are responsible for any possible dangers that might befall the subject whom you have hypnotised.

12. It is always safe to awaken the subject after each experiment by suggesting simply : 'All right, wide awake'. In the beginning, never keep your subject under hypnotic influence for more than half-an-hour which you may increase after some practice. Just before you finally dehypnotise, suggest invariably:

'WHEN I AWAKEN YOU, YOU WILL FEEL COMPLETELY REFRESHED ; THERE WILL BE NO DIZZINESS IN THE HEAD, NO DROWSINESS IN THE EYES ; YOU WILL FEEL FAR BETTER THAN BEFORE'.

13. Proceed step by step, attempting simpler experiments at first till you can easily perform the complex demonstrations. You must have a working-knowledge of the different characteristics of the stages of hypnosis with which the possible demonstrations should be harmonised. Start with the experiments of 'Waking hypnosis' before you attempt the experiments of the 'Medistic', 'Hypermedistic' and 'Post-medistic' stages. Methodical experimentation will add to your self-confidence and your success in practical hypnotism will be as sure as daylight.

14. Treat the subject as a person, not as a thing: He is an end-in-himself, and not a mere means to the realisation of your whims and caprices. He is a spirit and not merely a body. If your suggestions are adapted to his spiritual capacities, he will never fail to respond to them in the most appropriate manner. The more you assume the role of a superior, the more are you liable to failures.

15. Do not try to hypnotise persons against their will; it is well-nigh impossible to do that. Try, on the other hand, to secure willing co-operation from the subject through skilful instructions. Master thoroughly the techniques for determin-

ing the subject's 'suggestibility'. If he proves invincible and stubborn, infuse 'suggestibility' in him and he will bow down to your personality and carry out your suggestions even in spite of himself. Remove all his doubts and fears against hypnotism through intelligent conversations and he is sure to come under your influence.

Be patient and 'if at first you don't succeed, try, try, try again.' Remember that 'Rome was not built in a day' and you cannot expect to be an expert hypnotist within the twinkling of your eyes.

SELECTION OF SUBJECTS

As already mentioned, it is always convenient to start your practice with willing partners who will co-operate with you and try for your success. But how to select subjects who are really sincere in their willingness? Selection of suitable subjects is a difficult job for the beginners who have not yet developed the required 'natural insight' which comes after a long experience. Some persons who are apparently very willing to be hypnotised may prove to be the most stubborn subjects. Perhaps, consciously or even unconsciously, they resist the influence of suggestions and ultimately

try to befool the operator by their so-called superior will-power. While, on the other hand, the person who from the very beginning displays stubbornness may prove to be the most 'suggestible'. In order to hit upon the right person, it is always convenient to start your practice by discovering the nature of 'suggestibility' of your subject.

(a) *Nature of 'Suggestibility'*

'Suggestibility' is that spiritual acquisition which enables one to actualise the suggestions received from the operator. From the side of the subject, it can be rightly called the main pillar of hypnotism. The operator, due to the spiritual force of his personal magnetism, liberates the innate potentialities lying hidden in the 'Spiritual Unconscious' of the subject and entitles the latter to enjoy unique mystical experiences in a miniature form. Those who lack in this attribute of 'suggestibility' due to their ignorance or stubbornness cannot, as a matter of fact, enjoy such a privilege.

The beginners may, at first, determine 'suggestibility' of his subjects by the help of some objective clues before he attempts to hypnotise them. This will save his time and energy and

add to his self-confidence by repeated successes which, in turn, will strengthen 'suggestibility' in the subjects and thus make his future course of action so very smooth and easy.

(b) *Determination of 'Suggestibility'*

Within certain limitations, the following clues can be recommended for the beginners to discover the nature of 'suggestibility' in subjects with whom hypnotic experiments may be performed :

1. Select subjects between the age 12 to 30. It is a fact that younger persons are more 'suggestible' than children and elderly men. The fact is that 'suggestibility' is greatly conditioned by the development of physical and mental faculties which the latter classes generally lack in. Younger persons can concentrate better than either of the other two classes and as such, they can easily divert all their mental energies to the 'suggestions' as given by the operator and thus they become readily 'suggestible'. It is quite a misleading claim often advanced by some that strong-willed persons cannot be hypnotised. Experience, on the other hand, has taught us the contrary. Strong-willed persons can concentrate well and as such, they easily succumb to the

influence of suggestion, and get readily hypnotised.

In order to influence persons who boast of their will-power, try to secure their co-operation through preliminary instructions. Tell your subject what you expect from him. If you find him somewhat stubborn, try to take advantage of his stubbornness for securing his willing co-operation. In order to do so, you may proceed with the following suggestion: 'Well Mr. Jones, you must have been working under a false idea that only weak-willed persons can be hypnotised and the strong-willed ones defy any such influence. You must believe me if I say that the truth is other way round. I am glad to learn that you have a strong will-power and a wonderful power of concentration. I am sure that you will exert your powers for the success of my demonstrations. You must realise that hypnotism is not a method of domination, but of liberation and co-operation; it is neither dangerous, nor is it harmful in any way. It is not the superiority of my will-power that will overpower your will. On the other hand, its success is entirely based upon our sympathetic co-operation. I am absolutely confident that you will co-operate with me by concentrating on what I say and will not resist the influence of

my suggestions. You must remain passive and uncritical and help me to induce hypnosis in you. Relax all your muscles, please, and breathe slowly and deeply. Hypnosis is sure to overpower you soon'. By this time, your subject will express his willingness to be hypnotised and make your work easy.

If your preliminary instructions fail to secure willing co-operation from the subject, you may attack his imagination in the following manner. Tell him: 'Mr. Jones, you must be aware of the fact that hypnotism is a therapeutic agent of immense value. Almost all sorts of diseases, mental or physical, can be easily cured by hypnotism. You must have some ailment whatsoever. Tell me please, and see how I can remove it if you co-operate with me in hypnotising you.' Perhaps, the subject would complain about some of his ailments on the strength of which you can easily influence him. If he remains as adamant as before and denies any ailment in him, you may tactfully suggest the following: 'Mr. Jones, I realise that you had a very wonderful memory in your childhood; you were so intelligent and active; you could easily remember all that you read once only. Now you must have been distressed by a bad

memory ; I hear that you forget to remember even the names of your most intimate friends. Hypnotism is an unfailing method for overhauling memory and the power of concentration. If you agree, and co-operate with me, I shall surely remove your trouble through hypnotism'. It is almost an universal complaint that people generally forget proper names and the subject too must be a victim to that amnesia. On the hope of recovery, he is expected to co-operate with you and thus agree to be hypnotised.

2. It is doubtful if race, sex and climatic conditions have any direct effect upon the 'suggestibility' of hypnotic subjects. Perhaps, the oriental races, due to their religious and superstitious nature, are more 'suggestible' than the occidental ones who are generally realistic and materialistic in their temperament. People of temperate climates generally prove to be more 'suggestible' than those of extreme ones. It cannot be denied that the female sex are more 'suggestible' than the male folk. By nature they are docile and submissive and as such, they prove to be good subjects for hypnotism.

3. Charcot of Paris Salpetriere who interpreted 'hypnosis' as a form of 'neurosis', has ob-

served that only hystero-epileptic patients can be easily hypnotised. This has been refuted by the Nancy school which claims to hypnotise all types of persons, normal or abnormal, by the simple method of 'suggestion'. I feel that persons who suffer from any mental disorder are the most difficult to hypnotise, because they lack in the power of concentration and intelligent co-operation; whereas, persons with a sound mental health prove to be very 'suggestible'.

4. Physical health does not directly determine the nature of 'suggestibility', but it may be accepted with some caution that persons with weak physique generally prove to be more 'suggestible' than stronger ones.

5. Persons with an imaginative temperament are more 'suggestible' than others.

6. Persons with a less developed 'voluntary attention' prove to be better hypnotic subjects. Their attention is caught by surprise, as it were, by 'suggestions' from the operator and they are easily influenced.

7. A certain type of physiognomy determines, to some extent, the nature of 'suggestibility'. It has been found from experience that persons with a pointed nose, an elongated face and

eyes deep down into the sockets, are more 'suggestible' than persons with a snub nose, a round face and bulging eyes.

It is well-nigh impossible to furnish with any ready methods for the determination of 'suggestibility' in persons. People differ from one another in so many ways that it has not been found possible to devise any universal technique for determining their 'suggestibility'. The beginners must rely more on their 'insight' to be developed through experience than upon the above clues for objectively determining 'suggestibility'.

If 'objective' determination of 'suggestibility' proves difficult or impossible, the beginners may try some indirect methods for infusing 'suggestibility' in their subjects.

INDUCTION OF 'SUGGESTIBILITY' AND TECHNIQUE OF HYPNOTISATION

A few methods for inducing 'suggestibility' have already been explained. The necessity for inducing 'suggestibility' in subjects is that it makes the success of hypnotising very smooth and easy. Even the most difficult subjects can be so badly tackled in this way that they may be hypnotised even against their will. The best method for do-

ing so is to appeal, as before, to the imagination of the subject directly or indirectly. The direct way for capturing the imagination of the subject is to give skilful instructions. The indirect way to do so, is to create some such objective conditions which prove favourable for natural sleep.

(a) *Objective Conditions*

1. Select such a time of the day which is neither too hot nor too cold. The climatic conditions of the region may determine this selection. Subject to the vagaries of the climatic changes, any time of the day,—morning, evening or night, may prove helpful for the induction of 'suggestibility' in the subject. It is better to avoid noon-time for experiments.

2. Select a calm and solitary room, far away from the din and bustle of the streets. The room must be well-ventilated and dimly lighted. Mesmer used to have a 'religiously lighted' room for the purpose.

3. Have a very soft but melodious music in a near-by room. Music is well-known for its hypnotic effect. Mesmer used a Harmonicon for the purpose. These days you can play on the Radio or a gramophone. The music should be

of such a type that it might help the subject to fall into a natural sleep.

4. To tackle the imagination through the various sense-organs, you may burn incense in the room or have some heartening sweet scent all around. Taste does not play any noticeable part in the induction of 'suggestibility' save and except the effect of some soporific drugs.

Apart from these objective or environmental conditions, 'suggestibility' may be induced by certain 'subjective conditions'.

(b) *Subjective Conditions*

1. The operator while inducing 'suggestibility' must be absolutely certain about his success. He must have a thorough confidence in his ability. As he approaches the subject he must make such a strong determination to succeed that his entire personality might reflect his attitude. The subject, then will find it difficult to resist the influence of the operator whose Personal Magnetism will ultimately, overpower him.

2. The operator must create such a 'suggestive' environment through propaganda and demonstrations of hypnotism that a new subject might be aware of his marvellous powers. Pro-

paganda is a great force for the creation of 'suggestibility'. The success of stage-demonstration mainly depends on it.

3. If the new subject has never seen any hypnotic demonstrations, the operator ought to hypnotise some of his regular subjects in order to impress the new-comer with his ability and also to acquaint him with the technique of hypnotisation. The new-comer may fall a easy victim to this trap and thus, prove highly 'suggestible'.

4. If, after such demonstration, the new subject remains suspicious, the operator may carry on some 'Thought-reading' tests with him which have been fully described in the next lesson. As he finds out the different objects thought of by the new-comer, the latter picks up unbounded faith in the ability of the former and proves easily 'suggestible'.

5. Although somewhat uncertain towards the beginning, the experiments of 'Waking hypnosis' or 'pre-medism,' if successful, are highly useful in inducing 'suggestibility' in the subject. If by mere suggestion the operator can influence, at will, the various physical organs of the subject, why should he not become 'suggestible' and thus prove an easy victim to deep hypnosis ?

Even if all these objective and subjective conditions fail to produce 'suggestibility' in the subject, there are various indirect methods for not only producing 'suggestibility' but also for hypnotising persons even against their will. The main principle behind all these methods is somehow to make the subject nervous, semi-conscious or outwitted by the help of drugs or by some other means which would slacken his power of resistance. Here are some of those indirect methods for hypnotising even the most stubborn subjects :

(c) *Medical Methods*

The following drugs which have got natural soporific properties may be recommended for inducing 'suggestibility'. The beginners must in no case use these drugs without having preliminary guidance from expert doctors or hypnotists. There is a certain inherent danger in the use of drugs. If applied in excess, they may prove fatal to the subject and as such, they must be avoided as far as possible.

1. Chloroform, if applied in a milder dose, may produce 'suggestible' condition in the subject without making him totally unconscious ; then, suggestion of 'sleep' may be able to hypnotise him.

2. Inhalation of other medical anæsthetics like ether, nitrite of amyl and administration of methylene bichloride, paralyse conscious resistance and have immense soporific virtue. Even milder doses of opium or alcohol, if carefully given, may produce 'suggestibility' and 'hypnosis' in a stubborn subject.

✓3. Dr. Alexander Cannon recommends the use of Tincture of Canabis Indica m.xx for hypnotising even the insane persons. It may be mentioned here that it is almost impossible to produce 'suggestibility' in an insane person, far less to hypnotise him. This drug may be used for these purposes.

The Neo-oriental method of hypnotism, which this book advocates, does not consider it safe at all to mechanise the practice of hypnotism by the simple application of drugs as occidental hypnotism generally recommends. On the other hand, it relies more on the personal magnetism and skilful efforts of the operator for hypnotising people. Neo-oriental hypnotism has no objection to apply the physiological and psychological methods as practised by occidental hypnotists, inasmuch as it believes that these serve as mere vehicles for stirring up the spiritual potentia-

lities of the subject who gains the appropriate power to actualise the suggestions received from the operator. Here are some of the physiological methods for hypnotising the most stubborn subjects.

(d) *Physiological Methods*

1. Tire the eyes of the subject by asking him to concentrate on either the tip or the base of his nose for a considerable length of time and go on suggesting in a monotonous and determined manner :

‘YOU ARE FEELING TIRED IN THE EYES ; YOUR EYES ARE GROWING HEAVIER AND HEAVIER ; EVERYTHING IS GROWING DARK TO YOU, DARK, DIM, AND HAZY ; DARK, DIM, AND HAZY ; YOUR EYES ARE QUIVERING AND CLOSING, QUIVERING AND CLOSING ; YOU ARE SO SLEEPY NOW, SLEEPY, SLEEPY : SLEEP, SLEEP SOUND, SLEEP SOUND’.

The subject, in course of time, will get hypnotised.

2. You may use, if you can afford it, some of the mechanical devices of occidental hypnotists for facilitating concentration, ‘suggestibility’ and hypnosis even in the most difficult subjects.

'Magnetic rods' were generally used by the magnetisers; even Mesmer used 'Magnetised steel-plates' in the beginning. Weinhold recommends the use of electric battery. Prof. Sylvian A. Lee has standardised what he calls 'Hypnoscope' for the purpose. Dr. Luy's 'Revolving mirror' is a good device for fascination and concentration. Even crystal, or 'artificial eyes' can be employed for tiring the eyes of the subject; then, suggestions of 'sleep' as above, may put him to deep 'hypnosis' even in spite of his conscious resistance.

3. Dr. Winbigler recommends a different method for tiring the eyes. The subject is asked to close and open his eyes every time the operator counts upto 5. The counting should be done in a monotonous manner and the subject soon gets hypnotised.

4. Some of the Indian hypnotists use a very drastic and dangerous method for hypnotising difficult subjects. Their principle is somehow to reduce the supply of blood in the brain, because the less the supply of blood in the brain, the less is the possibility of 'voluntary attention' and conscious resistance, and the more easily the subject falls victim to hypnotic influence. In doing

so, the operator asks the subject to sit comfortably and fix his gaze upon the eyes of the former. In the meantime the operator places the thumbs of his hands on the nerves on either side of the throat of the subject which supply blood to the brain and lightly presses against them till the subject falls down unconscious. As these nerves are pressed, blood circulation in the brain is stopped for the time being and the subject faints. This method should be avoided as far as possible. It is better if blood-supply in the brain is reduced by mere suggestions.

5. The method which I have employed successfully in hypnotising subjects of all varieties may be recommended for the use of beginners. Generally I tackle the 'magnetic centre' which is situated at the base of the nose, the meeting-point of the eye-brows. I place my left hand stretched out on the head of the subject with palms downward and the thumb slightly pressing against the 'magnetic centre' as described above. I ask the subject to concentrate on the tip of my left thumb slightly visible to him at a strained gaze. After that I gradually suggest darkness, heaviness, and sleep and apply a few quivering 'passes' with the right hand on the eyes and face alone. This

is the method of 'Neo-oriental Hypnotism' which has been fully discussed in the sequel.

(e) *Psychological Methods*

1. The other method which has proved very useful in hypnotising persons against their will may be attempted by the beginners too. If the operator finds it absolutely impossible to hypnotise a person in the waking state, he may try to hypnotise him while he is in natural sleep. The principle is that when fast asleep, the subject cannot consciously resist the influence of the operator's suggestions and thus gets readily hypnotised. The beginners while trying this method must be very cautious, lest the subject wakes up and makes a fool of him. He has to approach very stealthily the sleeping subject and apply at least 5 long 'quivering passes' without contact upon him. Then after exercising the 'law of polarity,' he should try to influence him through his 'personal magnetism'. The 'magnetic centres' may be tackled similarly. Then he should suggest in a very low whispering and monotonous tone :

'SLEEPY, SLEEPY, SLEEPY ; DO NOT WAKE UP ;
ENJOY SOUND SLEEP, DEEP SLEEP ; SLEEP SOUND,
SLEEP SOUND, SLEEP SOUND.'

If the subject does not show any signs of awakening, the operator should heighten the pitch of his suggestions gradually. Then placing his left hand on the crown of the subject's head, the operator has to apply a few downward 'passes' still without contact. The suggestions of 'sleep' should be continued throughout these operations. If the subject feels disturbed and changes his sides, the operator must immediately withdraw and keep silent. Then again after a time, the operator must go near the subject and resume his previous operations till the subject comes under his hypnotic influence.

The various tests of 'hypnosis' may be applied to know whether the subject has been hypnotised or not and all sorts of funny experiments can be carried out when he has been deeply hypnotised. The various methods for testing 'hypnosis' and of hypnotic demonstrations have been explained in the following pages.

2. The other psychological methods generally aim at making the subject nervous, in some way or other. When the subject is suddenly terrified or made nervous, he loses the power of conscious resistance and falls an easy victim to 'suggestibility' or 'hypnosis'. Abbe Faria, a

Portuguese priest, used to terrify the most stubborn subject by suddenly thrusting him backward while the latter approached him on request. By this the subject would become so very upset and nervous that a thundering suggestion of 'sleep' proved enough to hypnotise him. This method may be tried by the beginners too.

3. Dr. Charcot of Paris Salpetriere used to unnerve his hystero-epileptic subjects by a sudden flash of light or a thundering sound. When the subject was talking about his ailments to the physician, a pre-arranged Chinese gong was sounded from the back of the subject who got startled and immediately hypnotised.

4. In order to frighten and unnerve the most obstinate subject, Donato used the following technique. He would ask the subject to press the operator's hand firmly. The moment the subject did so, Donato would suddenly thrust him backward and fix his gaze sternly into the eyes of the subject. Immediately the operator would make a few rotating movements in his body in a strange mystical manner and suggest 'sleep'. To practise such a method successfully, the operator must possess sufficient dramatic ability.

5. Some terrifying experiments on 'Waking

hypnosis', some of which have been explained in the next Lecture, may be profitably employed for inducing 'hypnosis' in difficult subjects. When the operator finds that the subject is very stubborn, he may carry on some tests of 'Thought-reading' and 'Waking hypnosis' with him. Then, as if moving carelessly near about him, the operator should suddenly turn round towards him and suggests in a roaring voice :

'YOU ARE FEELING HEADACHE ; IT IS SO PAINFUL AND DISTRESSING'.

While suggesting, it is better to touch the forehead of the subject with the operator's right forefinger. The subject would actually start having slight headache which would gradually develop into extreme pain. If immediately after this, the operator suggests 'SLEEP', the subject may get hypnotised.

The above methods, if carefully applied, are sure to influence even the most obstinate subjects the beginners might be faced with. Even if you fail in the first few experiments, you must not despair, but proceed courageously. Follow step by step and you are sure to succeed in the long run.

The beginners should practise hypnotism with

subjects who are willing to co-operate. Never attempt hypnotising difficult subjects at first. When you have been successful in hypnotising willing subjects, a time is sure to come when to hypnotise even the most difficult subjects, would be so very easy for you.

LECTURE V
THOUGHT-READING AND WAKING
HYPNOSIS

The induction of 'suggestibility' is largely determined by the faith of the subject in the ability of the operator. Some people are naturally more 'suggestible' than others and they can be easily hypnotised. It is mainly with a view to infusing faith in the most difficult subjects that certain indirect methods have to be employed. Some such methods have been already explained. Two more methods, due to their unique importance, will be separately discussed here. These are popularly known as 'Thought-reading' and 'Waking hypnosis'. Although explained here mainly as methods for inducing 'suggestibility', success in them means the success of Hypnotism.

THOUGHT-READING

'Thought-reading' is that part of occult science which, in some form or other, is devoted to the practice of knowing the ideas of others without

any vocal means of communication. In its higher form, it is known as 'Mental Telepathy' in which persons living at different places can communicate with each other just as in 'Wireless Telegraphy'. In its lower form, it may be called 'Muscle-reading' in which the operator requires some physical connection with the subject whose thought he is supposed to read. Leaving aside the higher form, I shall explain here the lower form of Thought-reading which can be easily mastered by every body.

Just as in Telegraphy there is a transmitting and a receiving station, so also in thought-reading (to use the popular word) there is a subject and an operator to serve as the transmitter and the receiver respectively. In this lower form of 'Thought-reading', the subject has to think of a particular object which the operator would find out by touching some part of his person, preferably, one of the hands. Experience has taught me that it is simply the law of 'Ideo-motor action' that helps the operator to find out the object as thought of by the subject. Just when the subject starts thinking about the object, his entire body almost unconsciously inclines in that direction and the operator, after some practice, can easily

feel that impulse and gradually reach the object. Thus, 'Thought-reading' really sounds like a misnomer, although its highly 'suggestible' nature can never be questioned.

PRACTISE OF THOUGHT-READING

Tell the subject what you wish him to do,—that he has to select a particular object either inside the room or outside it and that it must be within his reach so that it might be easily touched by his hands. Tell him that, at first he has mainly to think about the direction of the object till you go near it by feeling the impulse of his hand. He must also be told that if by mistake, you start going in a wrong direction, he should think of the right direction till you correct your mistake.

In order to make it more mystical in outlook, you may ask your subject to blindfold your eyes with a piece of cloth; or better, you may remain in some other room while the subject mentally selects the object to be discovered. Ask him to give three claps with his hands when the selection has been made. Just with the clapping sounds, enter the room and ask the subject to follow you wherever you might go. Proceed a few steps at first, moving in a zig-zag manner; then take hold

of his right hand with your left and try to feel the impulse. Ask him to relax his hand as much as possible when you find any difficulty in feeling the impulse. You may test relaxation by raising the subject's hand a little above with your hand. Then suddenly remove your hand from below. If his hand falls down immediately, relaxation has been complete ; but, if instead, it remains suspended in the air, you ask him to relax it more and more.

Proceed now a bit cautiously with the right hand of the subject held by your left hand. Immediately you will feel an impulse pulsating through the hand of the subject pushing you unconsciously in a particular direction. Take the hint and proceed a few steps till you go near the object thought of. All through the process you may interrupt the subject by questioning : 'Which way ?' so that the subject's concentration may not flag. Ask the subject to think of the exact position of the object when it is within his reach. Here you have to be a bit careful, because you must have to select the desired object by eliminating, perhaps, hundreds of others. Remain absolutely passive with the hand of the subject in that of yours. You will feel that the former is

pushing you in a definite direction. Do not go forward, but move your hand in the direction it is pushed. Now separate the forefinger of the subject's right hand and ask him to think of the exact position of the object from the direction of his forefinger. Tell him too, that you will touch that object thrice by his forefinger. You will see that after moving this way and that for a little while, the finger will ultimately settle on a particular object. Remove his finger from above the object at least two times more and to be doubly sure of your success see that it is touched again and again all the three times. Then you can declare with certainty that the object touched was mentally selected by the subject.

It might amuse the beginners to learn that the so-called 'Planchette' and 'Table-turning' feats follow the principle of 'Thought-reading'. The 'Thought-reading' experiments may be perfected to such an extent that even numbers, letters or words thought of by the subject can be easily written out by simply touching one of his fingers. Perhaps, even stolen objects can be thus discovered provided the subject selected happens to be the real culprit. Although a bit confusing at first, the beginners will be able to pick up the technique

of 'Thought-reading' in no time, if they practise it regularly.

Thought-reading has been introduced here as a method of infusing 'suggestibility' in the subject, and not for the sake of explaining the practice itself. The subject is sure to wonder at your success and accept you as, a mystical person possessing supernatural powers to see through one's thoughts. His faith in your ability will get accelerated and he will bow down to your magnetic personality, and follow your suggestions without any hesitation. Now it would be very easy for you to hypnotise him.

The other important indirect method for the induction of 'suggestibility' is effected through 'Waking hypnosis' which is explained below.

WAKING HYPNOSIS

The practice of 'Waking hypnosis' is a well-known method for not only infusing 'suggestibility', but also for producing and testing 'deep hypnosis'. By the help of this method, the operator can induce a person to respond appropriately to his suggestions even without putting him to deep hypnosis. The subject can be made so 'suggestible' that even while he is talking in his or-

dinary waking state, he can be induced to do and behave in a most ludicrous manner. This enhances his faith in the personality of the operator which makes the future course of action in inducing deep hypnosis so very smooth and easy.

(a) *The Technique of Waking Hypnosis*

The technique of hypnotisation is effective suggestion. Suggestion, as already mentioned, is the expression of the spiritual force of Personal Magnetism in the operator. When suggestion is surcharged with personal magnetism, it is immediately transformed into the subject's 'autosuggestion' and moulded into an 'idea' to which the entire personality of the subject reacts in the most appropriate manner.

Not only in 'deep hypnosis', but in the waking state too, 'suggestion' has its marvellous effect. It is due to this reason that the fundamental condition of hypnosis, according to the theory of 'Medism,' is not 'sleep' at all, but 'suggestion' and 'suggestion' alone. If you have to make your 'suggestion' effective, you must prepare yourself with 'autosuggestion', 'Personal Magnetism' or self-confidence so that you might not hesitate to

suggest boldly what you would like your subject to do.

You must ask your subject to relax, breathe slowly and deeply and concentrate on your suggestions. Tell him too that he has to 'auto-suggest' just in accordance with your suggestions and try to act upto them instead of resisting their influence. When the subject is busy with his 'autosuggestion' according to your directions, pick up the most appropriate moment and suggest effectively that he is actually feeling or behaving as suggested. Thus, for instance, if you wish that the subject should feel toothache, you ask him to 'auto-suggest' the same ; then after a few minutes, strongly suggest : 'Your tooth is aching' and the subject is sure to feel the pain.

The beginners would do well to follow and practise thoroughly some experiments of 'Waking hypnosis' before they try to produce deep hypnosis. While you become experts, you would not require these preliminary tests for every hypnotic demonstration, but as I have found these very effective in the beginning of my practice, I recommend them unhesitatingly to all new comers in this so-called region of black-art.

(b) *Waking Hypnosis*

Practise the following experiments with full confidence in your ability to succeed and you will be surprised at your own successes. You can devise many more experiments of this type and practise them regularly.

1. *Closing Eyes*

I tell you in details how you have to proceed on with the experiment of 'closing the eyes' during the waking state. With complete self-confidence approach the subject, look directly at the base of the nose autosuggesting intently that your suggestions must overpower him. Remember there is no room for 'hypothetical imperatives'—no 'If—then'—in effective suggestion. Your suggestion must always bear the stamp of what Kant would call, 'a Categorical Imperative'—a "must". Whether in applying 'implicit autosuggestion' or 'explicit heterosuggestion' charge your wordings with Personal Magnetism. Then and then alone, your suggestions would carry any remarkable effect at all.

Approaching the subject with a determined look request him to stand at ease. Remember, never be harsh or haughty with your subject.

After he has stood erect request him to relax all the muscles of his body, so that he does not exert conscious control over any part thereof. With his hands on both the sides completely relaxed, request him to close his eyes and to auto-suggest heaviness in his eyelids. He must auto-suggest intently that his eyelids are getting heavier and heavier, that he is losing all control over the muscles of the eyes ; that a feeling of numbness is overpowering his eyes. Let him auto-suggest like this for about 2 minutes only and in the meantime do not interrupt him at all. Then after the time has elapsed, you begin your suggestions. 'Mr. Jones, I realise that you have succeeded in inducing heaviness and numbness in your eyes through your autosuggestion and I am quite sure, you must be feeling very heavy in the eyes now, your eyes are getting closed tightly—very—very—tightly ; all the muscles of your eyes have been very tightly contracted and you have no control over them now. You will find it absolutely impossible to open your eyes and the more you will try to open them the more they will be closed tightly—very—very—tightly and baffle your attempt. You just wait till I finish counting up to 10. After I have counted ten you will never succeed in open-

ing your eyes. I begin counting—1-2-3-4-5-6—your eyes are getting tighter and tighter—7-8—the more you will try to open them, the more will they be tightly closed—9—you will never be able to open them—10—you cannot open your eyes, you may try—try your best—but I tell you—you cannot open them—the more you try to open them, the more they are getting tightly closed—you cannot open them,—It is impossible for you to open them—absolutely impossible for you to open them’...and so on and so forth. Apply downward ‘Passes’ along with these suggestions and it is better to apply some pressure on the eyelids while applying the ‘passes’.

You will be surprised to see how wonderfully you have succeeded in your very first experiment. If the subject has been able to follow your instructions, there is no reason why he should not be influenced by your suggestions. Be positive in applying your suggestion and the moment you find the subject trying to open the eyes you suggest positively with complete confidence: ‘your eyes are completely closed; you cannot open them; you cannot open; the more you are trying to open them, the more they are getting tightly closed.’ Now the subject is sure to fail

in opening his eyes—and perhaps he will smile at his own failure and that will give him in turn confidence in your ability.

For purposes of these waking experiments, it is better for the beginners to try with children between the ages of 8 and 16. Gradually they will learn how to tackle elderly persons. Willing co-operation from the subject is absolutely essential for waking hypnosis and so select only those who are ready to co-operate with you.

After you have been satisfied with this experiment of 'closing the eyes' your immediate duty would be to remove the influence. You tell him 'Mr. Jones, you failed to open your eyes, because I exerted my will-power over them; now I am going to remove that influence; but remember, as I have the power to keep your eyes closed against yourself, so also I do possess the necessary power to put you into deep hypnotic sleep and I know that you will cooperate with me in all my attempts to hypnotise you. Just wait a moment, please; I am removing the influence. When I count up to 5 the influence will be gone completely and you will be able to open your eyes so easily. You will not have any undesirable feeling or sensation in your eyes; rather your eyesight will improve.

I begin counting then—1-2—you are gaining control over the muscles of your eyes—3—there is no heaviness in your eyes—4—you will be able to open them easily—5—open your eyes'. While removing the influence do not forget to apply upward 'Passes'. You may clap your hands loudly after you have just counted 5. That will remove the influence immediately. Remember, never try any other experiment before you have dehypnotised him. For this purpose it is better to suggest. 'All right, wide awake' after each of the experiments.

2. *Falling Backward*

Ask the subject to stand erect with his feet closed together by relaxing all the muscles of his body. Then approaching him with a strong determination tell him directly: 'Mr. Jones, you have succeeded in relaxing your body and I know that you have no control over it now. Just see, how it swings as I apply pressure on its sides.' At this time you apply a little pressure on the shoulders with both hands drawing the body backwards, but be careful that he does not fall down. If you find that he is falling backward, take hold of him immediately. Then say: 'Mr. Jones, now apply auto-suggestion intently that you

are falling backwards. Don't resist the inclination to fall backwards. Rest assured, I shall take hold of you the moment you fall down. If you experience any tendency to fall backwards, encourage that feeling instead of resisting it. In a moment you will find how you are influenced by my suggestions.' In the meantime, you look intently at the base of the brain from the back by touching slightly the shoulders with both your hands and 'will' strongly that he must fall backwards. Then suggest: 'Mr. Jones, I shall count up to 5 now and the moment I have finished counting 5 you will have an irresistible tendency to fall backwards which you must encourage and not resist. The more you resist, the more would there be the tendency to fall backwards. I begin counting 1-2-3-4-5. You are falling backwards—you are falling backwards.' In the meantime apply a slight pressure with your finger tips on the shoulders drawing him backwards; the subject being unable to resist the influence would fall down backward. Catch hold of him before he actually falls down. Remove the influence by counter-suggestion as given in the previous experiment.

3. *Falling Forward*

In this experiment you have to proceed on as you did in the previous one with a slight variation in the suggestions. By approaching the subject look intently into the base of his nose autosuggesting that he must fall forward. After asking him to relax completely tell him: 'Mr. Jones, please auto-suggest falling forward and the moment I finish counting 3 you are sure to fall forward. I begin counting 1-2-3; you are falling forward; you are falling forward.' Catch hold of him as he falls. You may exert slight pressure on his soulders towards the front with your finger tips. After you succeed in this experiment remove the influence as before.

4. *Interlocking fingers*

Tell the subject to stand erect as before and to think of strength in his hands. Then ask him to interlock his fingers with as much strength as he can command. He must auto-suggest that the muscles of his fingers are contracting tightly—that they are getting tighter and tighter. In the meantime you apply certain 'passes' down the interlocked fingers and suggest: 'Mr. Jones, your fingers are tightly interlocked and they are getting

tighter and tighter—you are finding it impossible to unlock them and the more you are trying to open them, the more they are getting tightly closed—very—very—tightly closed. When I finish counting 3 you will never be able to detach your hands from each other. I begin counting 1-2-3 ; you cannot open your hands, they are so tightly closed ; it is impossible for you to unlock your fingers—impossible—try if you can—you cannot'. By this time he is sure to be influenced and would fail to detach his fingers. Remove the influence, as before.

5. *Sticking palms*

Ask the subject to stand erect and to place his palms together by keeping his elbows close to his sides. Tell him to auto-suggest that his palms are sticking together—tightly,—very—very—tightly ; that he is unable to detach them from each other. In the meantime you look into the base of the nose autosuggesting that he would not be able to detach the palms. Apply a few 'passes' on the palms, then suggest : 'Mr. Jones, your palms are tightly stuck up—they are getting tighter and tighter and it will be impossible for you to detach them. The more you try to open them the more would they

get tightly closed—very—very—tightly closed. Just when I clap my hands you will simply fail to detach them.’ Then clap your hands suddenly and suggest: ‘you cannot detach your palms; they are so tightly closed.’ After this he would actually fail to detach the palms. Remove the influence by means of ‘suggestion’ and ‘passes’.

6. *Going down the knees*

Take some one with whom you have succeeded in the previous experiments. Ask him to stand erect and to auto-suggest complete relaxation of the muscles and nerves of his entire leg and to think that he is losing strength of the knees; that they are failing to support him. In the meantime you look intently into the base of his nose auto-suggesting all the while that he must go down the knees. Apply a few ‘passes’ from the head downward the legs and suggest: ‘Mr. Jones, I am sure, you are feeling a tendency to kneel down—I know you cannot resist it because the more you try to resist the tendency, the more you feel inclined to go down your knees—you are kneeling down—you are kneeling down; you can no longer support your body which has become so very heavy for your knees. You are going down your knees—

you are going down your knees.' By this time he must be forced to act up to your suggestions. Remove the influence with upward 'passes' and appropriate counter-suggestions.

7. *Rigidity of the legs*

Ask the subject to stand at ease with the legs a little apart from each other then to auto-suggest stiffness and rigidity in his legs. You look directly into the base of the nose autosuggesting that the subject must act up to your suggestions. Then tell him: 'Mr. Jones, the moment I apply 5 'passes' over your legs, they will become so stiff and rigid that it will be simply impossible for you to sit or go down your knees. The more you try to sit down, the more would your legs become stiff and keep you standing upright.' Then apply 'passes' downwards beginning from the waist and ending at the feet keeping your palms on the direction of the body. Remember the technique of applying 'passes'; you have to use the first three fingers and the thumb leaving apart the little fingers. The moment you have finished one complete 'pass' count audibly 1—then—2-3-4-5; immediately afterwards you suggest with a strong determination: 'you cannot kneel down—you can-

not kneel down—try your best but the more you try the more you fail.’ By this time, his legs would turn stiff and he would fail to kneel down. Then remove the influence by applying ‘passes’ in the reverse direction along with appropriate ‘suggestions’.

8. *Stiffening the arms*

Ask the subject to relax comfortably on a chair and ‘auto-suggest’ rigidity of his arms. He must make his arms rigid at first and then think that they are getting stiffer and stiffer; that it will be impossible for him to bend his arm. In the meanwhile with a strong determination you auto-suggest rigidity in the arms of your subject; then apply the following heterosuggestion by fixing your gaze at the base of the nose: ‘Mr. Jones, your arms have become very rigid now; they will remain in that condition till I suggest relaxation. Mind you, the more you try to bend them, the more would you be baffled in your attempt. After I apply 3 ‘passes’ your arms will become as stiff and rigid as iron-rods and it will be simply impossible for you to bend them down.’ Then begin to apply the ‘passes’ from the direction of the armpit down the fingers quivering your hands

with Personal Magnetism. After you apply 3 'passes' the subject would fail to bend his arms as they must have become stiff and rigid in the meantime. Remove the influence after the experiment is over.

9. *Closing mouth*

Request the subject to recline on a couch and to relax entirely all the muscles of his body. Ask him to close his mouth very tightly to the best of his ability, then to auto-suggest that his mouth is getting tightly closed; that both the gums have been tightly glued down to each other. In the meantime, you saturate yourself with Personal Magnetism; then gazing intently at the base of his nose, apply 5 downward 'passes' from the base of the ears to the chin. It is better to apply quivering 'passes'. Then after that suggest: 'Mr. Jones, your mouth has been tightly closed; very, very, tightly closed; it is simply impossible for you to open your mouth now; the more you try to do so, the more you are baffled in your attempt. I count up to 3 and you shall never be able to open your mouth'. Then begin counting 1-2-3 and suggest all of a sudden: 'You cannot open your mouth; you cannot open your mouth; try—

if you can, you cannot—I say.’ He will really fail to open his mouth. After the experiment is over, suggest: ‘All right, wide awake’ and remove the influence.

10. *Sticking to the chair*

Have your subject seated on an easy chair. Suggest relaxation of his entire body. He must ‘auto-suggest’ heaviness in his entire body. In the meantime you concentrate directly at the base of the nose autosuggesting numbness and heaviness throughout the body. Better apply 7 quivering ‘passes’ from the head down to the knees, then suggest: ‘Mr. Jones, you must be feeling the inroads of lethargy, heaviness and immobility in your body; you feel disinclined to move, nor have you the capacity for any movement at all; you feel, as if, your entire body has been tied down to the chair from the back. You cannot get up from the chair; the more you try to do so, the more you feel heaviness and lethargy and the more you are baffled in your attempt. I will count up to 3 and the moment I finish counting, you will never be able to get up from the chair. 1-2-3 you cannot get up from the chair.’ He will fail to get up from the chair. Remove the influence by

suggesting relaxation in the body.

All these experiments seem so simple that the beginners might be sceptical about them; but I can assure that all these experiments are based on my personal experiences and the beginners are sure to succeed in all of them if they proceed methodically.

Not to speak of 'waking hypnosis' in which the various parts of the body can be controlled by suggestion, even the experiments of the 'Pre-medistic stage' prove successful here apart from its further possibilities. The only distinction between them is the degree of 'suggestibility'. The pre-medistic stage is more 'suggestible' than the 'waking' state. But even in the waking state, suggestion can have a miraculous effect when the degree of 'suggestibility' in the subject is naturally great.

India is, unfortunately, a nursing ground for superstitions as the Indians are naturally highly 'suggestible' by temperament. It is mainly due to this reason that they are generally led away by the predictions of astrology, the influences of magic or Tantra and incantations, charms and amulets as practised by the mischief-mongers. All these practices exert such a tremendous in-

fluence upon the naturally 'suggestible' mind of our countrymen that they almost unconsciously realise the suggested occurrences in their actual life and objectify their subjective endeavours. In fact, they remain merely hypnotised in their waking state by all sorts of indirect 'suggestions' which they blindly act upto.

Not only this. The scope of 'Waking hypnosis' extends far beyond our rational comprehension. The whole German nation is said to have been hypnotised by the magnetic suggestions of Hitler. May we not say that we are enjoying a milder type of 'Waking hypnosis' by the constant suggestions from a Gandhi or a Jinnah? In his 'Mein Kamp' Herr Hitler has rightly observed that by the influence of repeated suggestions even something utterly false can be made to appear as true. It would, thus, be no exaggeration to say that we remain in 'Waking hypnosis' all through our life.

In any case, the controlled experiments of 'Waking hypnosis' as explained above, produce the desired effect. By infusing 'suggestibility' they not only help the operator to select the most suitable subjects for complicated experiments, but they also add strength to his self-confidence and hypnotic ability.

LECTURE VI

DEEP HYPNOSIS—METHODS

A. THE NATURE OF DEEP HYPNOSIS

Deep hypnosis of the 'medistic stage' is a spiritual state of heightened 'suggestibility' as induced in a person by concentration and meditation through the 'suggestions' of a spiritual leader in the person of the hypnotist. The final goal of 'medism' being salvation or spiritual healing, it can be rightly regarded as a therapeutic branch of mysticism.

The theory of 'Medism' is utterly different from the sleep-hypothesis of 'Hypnotism' and the magnetic-theory of 'Mesmerism' or the Pranic-theory of 'Yogism' all of which have over-emphasised the role of the operator at the expense of the subject. Both the operator and the subject contribute their mite to the emergence of the 'medistic stage'. The phenomenon of *en rapport* as subsisting between the subject and the operator is a spiritual tie enabling the subject to realise the immense possibilities of his Inner Self which are

stirred into activity by the 'suggestions' from the operator. According to 'Medism', the relation between the 'hypnotist' and the 'hypnotec' is just the same as the relation between a 'spiritual leader' and his disciple. It is the hypnotist who, due to his spiritual attainments, helps the subject to pass through the same mystico-spiritual experiences which he himself has enjoyed previously through auto-hypnotisation or yoga. The hypnotist, as such, can be regarded as superior to the subject in point of experience or seniority only ; and not in respect of inner potentialities.

Stressing upon the importance of 'suggestibility' the 'Neo-oriental theory of Medism' recognises four stages in the development of 'hypnosis' such as, premedistic, medistic, hypermedistic and postmedistic, which roughly correspond to the stages of mysticism. The depth of 'sleep' is replaced by the depth of 'meditation' and 'suggestibility', and the attempt at 'domination' of the subject is replaced by his 'liberation' through willing co-operation. The 'pre-medistic stage' of hypnosis is the preparatory period which comprises within itself the so-called experiments of 'Waking hypnosis' so far explained ; and facilitates the induction of a state of 'concentration'

(Dharna). The higher stage of 'Medism' which corresponds to 'meditation' (Dhyana) is characterised by heightened 'Suggestibility.' It gradually passes through the stage of 'Hyper-medism' to 'Post-medism'. The various characteristics of the different stages together with their methods of production have been explained in the sequel. The techniques of the 'Neo-oriental method' for inducing 'Medism' or 'Deep hypnosis' have been discussed here.

The phenomenon of 'hypnosis', according to the Neo-oriental theory, is the resultant of two spiritual forces. The operator, with his prerequisite of Personal Magnetism, infuses 'suggestibility' in a willing subject who, acting upto the suggestion received, brings to light his latent spiritual abilities. It is due to this reason that the 'Neo-oriental' system of 'Hypnotism' lays emphasis upon the self-realisation of the operator, before he can attempt at influencing or hypnotising others.

B. THE NEO-ORIENTAL METHOD OF MEDISM

The 'Neo-oriental method' of Hypnotism recognises seven important steps in the production of 'hypnosis' which the beginners must strict-

ly observe in order to avoid disappointment in their practice. They should remember that in order to control others, they must be able to control themselves. All the instructions and techniques of hypnotisation delineated so far, must be at the finger-tip of every operator. It is then and then alone that an operator can prove to be a successful hypnotist. Here are the necessary seven steps of the 'Neo-oriental' method of inducing deep hypnosis of the 'medistic stage':

THE FIRST STEP: THE PREPARATORY STEP

The very first step for inducing deep 'hypnosis' refers to the preparations of the operator. As already mentioned, the operator must have a highly developed Personal Magnetism to be used at the appropriate moment. He must be thoroughly acquainted with the various techniques connected with hypnotism. A working knowledge of the exercises in 'polarity' and of the 'magnetic centres' would enable him to influence persons both mentally and extra-mentally. In fact, the 'Neo-oriental' system exhorts the operator to mentally influence the subject before he actually attempts to hypnotise him. In doing so, the operator, even before he meets the subject, should

invariably form a mental image of the person which may or may not correspond to his real image. Then, he should try to influence the subject mentally through his image by exercising 'Personal magnetism', 'polarity', 'magnetic centres' etc. In the meantime he must exercise appropriate suggestions required for hypnotising. With strong concentration and autosuggestion he must strengthen his self-confidence. The following formula for auto-suggestion may be recommended for the purpose :

'I HAVE A STRONG WILL POWER AND PERFECT SELF CONFIDENCE ; I CAN HYPNOTISE YOU, I MUST HYPNOTISE YOU'.

This preparatory period is essential for the operator, for it will enable him to approach the subject with complete confidence in his ability which is sure to crown him with success. This preparation should not take more than five minutes from the operator. After the operator has observed these preliminaries to his satisfaction, he may meet the subject for hypnotising him.

THE SECOND STEP : '*en Rapport*' BETWEEN
OPERATOR AND SUBJECT

The second step refers to the formal contact

between the operator and the subject. The operator must display his strong determination and self-confidence through his general appearance; his voice must be surcharged with personal magnetism, his eyes must be shot through with courage and confidence and his entire personality must exert a magnetic influence, so that the very first meeting might prove enough to semi-hypnotise the subject.

With a smile-flushed face, the operator must observe the necessary formalities with the subject, asking about his health and all that. While shaking hands, the operator must invariably remember to establish contact with the 'magnetic centre' situated at the base of the third ring-finger and should try to infuse into him his magnetic spirit. In course of his conversations, the operator must try to impress upon the mind of his subject about his hypnotic abilities; he may refer to his past successes in hypnotism. The therapeutic possibilities of hypnotism with special reference to his own achievements may also be mentioned in this connection. He must try, at the same time, to remove from the mind of the subject his innate fear about hypnotism by referring to its healthy consequences. He must try to be friendly with

him even within the span of such a short time ; but his personality must not be sacrificed at the altar of this temporary acquaintance.

THE THIRD STEP : SUGGESTIBILITY

Here the operator has to infuse 'suggestibility' in the subject by taking recourse to all sorts of direct or indirect means as have been explained before. If he feels that the time and place are not suitable for hypnotising, he may politely request the subject to come down on the following day as per appointment. The room should be kept calm and quiet, dimly lighted but well-ventilated, when actual hypnotisation is attempted. If the subject is naturally 'suggestible', he may be directly hypnotised without trying to infuse 'suggestibility' in him. While hypnotising a group or attempting 'stage-demonstration', it is always safe for the beginners to select subjects after determining or inducing 'suggestibility'. In hypnotising an individual, there is no possibility for selection or determination. The induction of 'suggestibility' is the only possibility in such cases.

The various methods for infusing 'suggestibility' have been already given. The practices of 'Thought-reading' and 'Waking-hypnosis' be-

ing highly 'suggestible', may be especially recommended for the beginners. But it must not be forgotten that these 'tests', if successful, infuse 'suggestibility' in the subject and add to the self-confidence of the operator and make the success of the experiments smooth and easy.

When the operator has been satisfied with the nature of 'suggestibility' in the subject, he has to follow the next step.

THE FOURTH STEP: THE METHODS OF PRODUCING DEEP HYPNOSIS

The fourth step refers to the technique for inducing deep hypnosis in the 'suggestible' subject as selected. It is the stage of 'Medism' proper which comprises the 'pre-medistic' characteristics and terminates in the superconscious stage of 'Hyper-medism' through which the 'Post-medistic' stage emerges out in the ordinary waking life of the subject hypnotised.

The most important factor in this fourth step is the induction in the subject the various pre-medistic characteristics, such as relaxation, controlled breathing and concentration. The subject must be given a very comfortable seat with its back slightly inclined to rest his head on, with-

out any inconvenience. He must be requested to auto-suggest relaxation and to breathe slowly but deeply, trying at the same time to bring about a complete vacuum in his mind by driving away all disturbing thoughts and ideas. This is the stage of 'Pratyahara' or abstraction which, as in the practice of Yoga, is facilitated by the preliminary Yogasanas.

When the subject has succeeded in abstracting himself from the surroundings, he has to make his mind one-pointed by closing the eyes. This will enable him to concentrate on the 'suggestions' given by the operator. This is the stage of 'Dharana' as practised by the Yogis. The subject must be asked to concentrate on a particular stimulus, by any of his sense-organs, especially by the eyes. While concentrating on 'vocal suggestions', he must try to transform them into his own 'ideas' by exercising auto-suggestion. He must be absolutely uncritical and receptive in his attitude, and must passively follow the 'suggestions' from the operator as a disciple 'swallows without mastication' all the exhortations from his 'Guru' or spiritual leader.

The operator, on his side, must be a master of human psychology. He must know the nature

of the personality he is going to hypnotise. He has to select such 'suggestions' as would appeal to the personality of the subject; he has to modulate his voice according to the nature of its susceptibility in the subject. Then with a strong self-confidence he should apply the 'suggestions' for producing the desired hypnotic effect.

When the proper receptive mood has been induced in the subject through these preliminary practices of 'Pratyahara' and 'Dharna', the operator has to ask the subject to concentrate on some external object with a view to tiring some of his sense-organs for facilitating the onset of the stage of 'Dhyana' or meditation which the Yogis bring about through auto-hypnotisation. This is the stage of 'Medism' which the 'Neo-oriental' system stands for.

Here I describe only ten methods for inducing 'deep hypnosis' or 'Medism', as required by the 'fourth step' of the 'Neo-oriental' system.

The First Method

Ask the subject to relax on a comfortable easy chair and exercise controlled respiration with his eyes closed. With a strong determination take your stand in the front right-side direction

of the subject. Place your left hand, palm downward, on the head of the subject with the fingers well stretched out, the tip of the thumb touching the 'magnetic centre' at the base of his nose. Ask the subject to think of nothing if he cannot concentrate on 'sleep'. Let him remain in this state for at least 2 minutes.

Then tell the subject that when you count upto three, he has to open his eyes and to fix his gaze on the tip of your thumb placed at the base of his nose. It is better to tell him too that this exercise would induce in him a sleep-like state within a very short time. Then start counting with due interval: '1-2-3' when the subject would fix his gaze on the tip of your thumb which is situated at such a very strained angle that this exercise would immediately tire his eyes and facilitate the onset of deep hypnosis. Tell the subject that he must not voluntarily close the eyes even if he feels tired. The eyes would close of themselves even against his conscious resistance when 'hypnosis' overpowers him. Remain silent for one minute only.

Then begin to suggest in a monotonous manner:

'YOU ARE FEELING TIRED IN THE EYES : TIRED AND HEAVY, TIRED AND HEAVY ; YOUR EYE-LIDS ARE FLICKERING AND QUIVERING, FLICKERING AND QUIVERING ; THE WORLD IS GROWING DIM AND HAZY, DIM AND HAZY, DIM AND HAZY ; EVERYTHING IS GETTING DARKER AND DARKER, DARKER AND DARKER.'

By this time, the subject would actually feel as if the entire world is being enveloped with darkness. His eyes will begin quivering and he will start closing and opening them at regular intervals. Suggest then :

'YOUR EYES ARE TIRED AND HEAVY, TIRED AND HEAVY ; YOU ARE FEELING INCLINED TO CLOSE DOWN YOUR EYES ; YOUR EYES ARE CLOSING, YOUR EYES ARE CLOSING ; YOU ARE SO SLEEPY AND DROWSY, SLEEPY AND DROWSY.'

These 'suggestions' must be continued till the subject closes his eyes due to the onset of 'hypnosis'. It is better to apply a slight pressure downward by your thumb as placed at the base of his nose. This will induce the subject to close down his eyes soon.

If 'concentration' combined with 'suggestion' prove insufficient to hypnotise the subject, a few

'quivering passes' should be applied. Let your left hand remain where it was placed with its thumb at the base of the subject's nose. Saturate your right hand with personal magnetism by concentrating on the finger tips. Move it upwards near your left hand and place the finger tips on the subject's forehead, the thumb and the little finger of your right hand being kept widely separated. The other three fingers too must be kept well separated with your palm directed towards the eyes of the subject. The three fingers must occupy three distinct positions, the forefinger must be placed a little above the subject's right eye-brow, the ring-finger a little above his left eye-brow and the middle-finger a little above the base of his nose where your left thumb has been placed. Quiver your fingers with nervous energy by slightly touching the subject's forehead. Then bring them down to the level of the eye-brows and apply a slight downward pressure with the three fingers going down gradually. So far your fingers were in contact with the forehead and the eye-brows. Now you have to apply 'quivering passes without contact' by the three fingers to be drawn down to the level of the eyes. Then gradually sweep them down to the level of the heart and the abdo-

men where the 'short passes' have to terminate. Take your right hand to its previous position on the forehead of the subject from where the 'downward passes' should start again and again till the subject gets hypnotised.

Just before the eyes are finally closed due to extreme heaviness, the subject would be trying for a time to resist the onset of hypnosis. The eyes would flicker, close and open for some time when you should suggest :

'YOU ARE SO SLEEPY-SLEEPY-SLEEPY ; YOUR EYES ARE CLOSING, CLOSING, TIGHTLY, TIGHTLY CLOSING ; SLEEPY, SLEEPY, SLEEPY ; THE WORLD IS SO DIM AND DARK ; THE FINGER TIP IS DISAPPEARING FROM YOUR SIGHT ; YOU ARE SO TIRED AND SLEEPY, TIRED AND SLEEPY ; YOU ARE GRADUALLY LOSING YOUR CONSCIOUSNESS OF THE SURROUNDINGS ; YOU LISTEN TO MY SUGGESTIONS ONLY WHICH YOU MUST FOLLOW ; YOU ARE IN A CALM STATE OF MIND ; YOU ARE SO SLEEPY, SLEEPY, SLEEPY ; YOU ARE BREATHING SLOWLY AND DEEPLY, SLOWLY AND DEEPLY, SLOWLY AND DEEPLY ; SLEEP, SLEEP, SLEEP.'

By this time, the subject is sure to be hypno-

tised even if he exercised conscious resistance at first. You must encourage him to induce deep 'hypnosis'. Your suggestions must be well-modulated and monotonous which must be harmonised with the characteristics of the various stages of hypnosis. In the pre-medistic stage the suggestions can go as far as 'SLEEPY, SLEEPY, SLEEPY' to be applied with a well-regulated voice. Just with the onset of 'Medism' strong and loud whispering 'suggestions' would be very appropriate which may go as far as 'SLEEP, SLEEP, SLEEP'. When the stage of 'Medism' has been reached, it is better to suggest in a commanding voice :

'SLEEP SOUND, SLEEP SOUND, SLEEP SOUND;
ENJOY DEEP SLEEP, SOUND SLEEP; ENJOY CALM
AND REST; DO NOT WAKE UP TILL I ASK YOU TO
DO SO; SLEEP SOUND, SLEEP SOUND, SLEEP
SOUND.'

When hypnosis has been induced, it is always safe to suggest :

'YOUR HEART IS WORKING ALRIGHT, YOU ARE
BREATHING SLOWLY AND DEEPLY; YOU ARE
ENJOYING A DEEP AND REFRESHING SLEEP;
SLEEP SOUND, SLEEP SOUND, SLEEP SOUND.'

This is the method which I generally use in

my everyday practice. I unhesitatingly recommend this 'Neo-oriental method' of mine for the beginners.

For ordinary demonstration or therapeutic purposes the induction of 'Medism' proves sufficient. It must be told here that 'suggestions' in the 'Medistic' stage have a great 'Post-medistic' after-effect. The beginners must be very careful to avoid applying unhealthy suggestions which may do untold harm to their subjects.

The Second Method

Ask the subject to stand erect and observe the preliminary instructions as before. Both his feet should be kept close together and with closed eyes he must auto-suggest drowsiness. Carry on a few experiments of falling 'forward' and 'backward'. Then with complete relaxation, he has to concentrate on a dim and black point to be kept at strained angle on the ceiling of the room. Let him remain like this for at least 2 minutes.

Stand just in the front of the subject and saturate your hands with Personal Magnetism and place them upon the head of the former and apply a few 'downward passes' without contact. These passes should be of the 'longer' variety which must

start from the head and go down the feet. 'Quivering passes' would prove better than simple ones. In applying these 'passes' care should be taken to stop for a while in sweeping your hands over a particular 'magnetic centre'.

Then suggest with due pause :

'YOU ARE FEELING TIRED IN THE EYES ; THEY ARE SO HEAVY AND TIRED, HEAVY AND TIRED ; YOUR EYES ARE CLOSING, C-L-O-S-I-N-G ; YOU ARE SO SLEEPY, S-L-E-E-P-Y, S-L-E-E-P-Y.'

After this a few 'quivering passes' over the eyes would induce hypnosis in the subject.

The Third Method

Ask the subject to lie down comfortably on a sofa and relax completely. Stand in front of him and with your body a little inclined towards the subject apply a few 'short passes with contact' from his head to the level of his abdomen. Let him breathe slowly and deeply with closed eyes for a few minutes. Then coming behind the subject, place both your palms on his head with your fingers well stretched out. Try to influence him mentally before applying direct 'vocal suggestions'.

Then tell him that when you would count upto 5, he must open his eyes and fix his gaze upon the tip of his own nose. Start counting with due pause: '1-2-3-4-5' when the subject would concentrate on the tip of his own nose. Then after about a minute suggest in a monotonous manner :

'THE TIP OF YOUR NOSE IS GROWING DIM AND HAZY, DIM AND HAZY; EVERYTHING IS GROWING DARK, DARKER AND DARKER; YOUR EYES ARE TIRED AND HEAVY, TIRED AND HEAVY; YOUR EYES ARE CLOSING, CLOSING, CLOSING; YOU ARE FEELING SO SLEEPY, SLEEPY, SLEEPY; SLEEP, SLEEP, SLEEP; SLEEP SOUND, SLEEP SOUND, etc.'

By this time, the subject is expected to be hypnotised, if he does not consciously resist the influence.

The Fourth Method

Ask the subject to take his seat on a stool resting his back and head against the wall of the room. Sit on a chair just in front of him. The subject should be comfortably seated with his eyes closed. Tell him that when you count upto 10, he must open his eyes and fix his gaze into your

eyes. Count then upto 10 and the subject acts upto your instruction.

This is known as the 'method of fascination' in practising which the operator must be very careful, for it may so happen that due to his ignorance of the required technique, he may be hypnotised by the subject instead of the latter being hypnotised by him. The eyes of the operator must sparkle with a flood of magnetism to be manifested through his courage and confidence. His eyes must be steadfastly focussed on the 'magnetic centre' at the base of the subject's nose while the subject looks directly into the eyes of the operator. The operator may shift his gaze on one of the eyes of the subject at times for removing the strain. But as soon as the tiresome feeling has been removed, his eyes must be focussed again on that magnetic centre of the subject. He must avoid twinkling the eyes as far as practicable.

The subject's gaze being directed at a strained angle, his eyes will get tired soon and he will feel sleepy. Then appropriate suggestions from the operator, as given in the other methods, would induce hypnosis in the subject.

The Fifth Method

Lay down the subject comfortably on a bed with his face upwards. Ask him to relax and close his eyes and auto-suggest :

‘I AM FEELING SO SLEEPY, SLEEPY, SLEEPY ; I AM ENJOYING PERFECT REST ; ALL THE MUSCLES OF MY BODY HAVE BEEN RELAXED, COMPLETELY RELAXED ; I AM SO SLEEPY, SLEEPY, SLEEPY’.

Let him continue like this for some time till he really feels drowsy.

Stand on either side of the subject, gazing at the base of his nose. Place both your hands on his head and slowly apply a few ‘long passes with contact’ from his head down to the level of his knees. Stop after some time and suggest in a determined tone :

‘YOU ARE SO SLEEPY, SLEEPY, SLEEPY’

and repeat this for a number of times. Then suggest :

‘WHEN I SHALL COUNT UPTO 10, YOU WOULD BE FAST ASLEEP’.

When you have just finished counting 10 suggest immediately :

‘SLEEP SOUND, SLEEP SOUND, SLEEP SOUND’.

If the subject does not consciously resist the influence of these suggestions, he is sure to be hypnotised by this time.

The Sixth Method

Lay down the subject as before and ask him to relax. Then taking your stand in front of him, point your forefinger towards his eyes from a distance of about one foot. Ask him to concentrate on your finger tip which you must move rapidly in a circular manner. Gradually but imperceptibly, draw your finger closer and closer, in the direction of the subject's eyes till they are tired.

Suggest in the meantime in a determined tone :

'YOUR EYES ARE TIRED, TIRED, TIRED ; YOU ARE FEELING SO SLEEPY, SLEEPY, SO VERY SLEEPY ; YOUR EYES ARE CLOSING, CLOSING, CLOSING ; SLEEP, SLEEP.'

If the subject does not close his eyes, ask him to close them and auto-suggest sleep.

In the meantime, you apply a few 'long passes without contact' from his head down to the level of his toes and suggest sleep as before. Then

after a little while, place both of your thumbs at the base of the subject's nose, the left thumb resting upon the right one, and all the other fingers of the right and the left hands resting slightly on the left and the right temples of the subject, respectively. Pass your thumbs gradually over the eye-brows of the subject, the right thumb sweeping to his left and the left thumb gliding to his right side. Repeat this for a number of times together with the suggestions till the subject is hypnotised.

The Seventh Method

Ask the subject to take his seat on a chair to be kept in front of a Dressing-table facing the mirror. Tell him that he has to concentrate on the image of his eyes as reflected in the mirror for 5 minutes. When the time is up, he must close his eyes and auto-suggest :

'I AM SO SLEEPY, SLEEPY, SLEEPY'

for 2 minutes.

In the meantime, stand behind the subject with your left hand on his forehead and your right hand on his scalp, stroking slightly both the places with your fingers. Do this for 2 minutes. Then ask the subject to open his eyes when you count

upto 3 and to focus his gaze on the image of your eyes in the mirror. Your gaze in the mirror must be steadily fixed upon the image of the subject's base of nose. Remain like this for 3 minutes.

Then suggest in a determined tone :

'YOUR EYES ARE TIRED, TIRED, TIRED ; THEY HAVE GROWN SO HEAVY, HEAVY, HEAVY ; YOUR EYES ARE CLOSING, CLOSING, CLOSING ; YOU ARE SO SLEEPY, SLEEPY, SLEEPY ; SLEEP, SLEEP, SLEEP'.

Continue suggesting like this till the subject closes his eyes.

If you feel that the subject has remained unaffected by your suggestions, place both your hands on his head from the back with the fingers of your left and right hands slightly pressing against the subject's left and right eyebrows respectively. Continue the 'suggestions' as before. The subject is sure to be influenced after some time. If he does not close the eyes, ask him to do so and apply a few 'passes' at the base of his brain till 'hypnosis' is induced in him.

The Eighth Method

Ask the subject to recline comfortably on a cot with his chest downward. Place a small pillow

or a rolled cloth under his throat to minimise the strain. Ask him to close his eyes and auto-suggest sleep for 2 minutes.

Take your stand on the side of the subject's head with the toes of your legs slightly visible to him. Then ask him to open his eyes when you count upto 3 and to concentrate on the white portion of your toes for five minutes. He must breathe slowly and deeply and relax all his muscles. After the time is over, ask him to close his eyes and auto-suggest sleep as before.

Move towards the feet of the subject and place your hands on the region of his 'solar plexus' with your palms downward. Concentrate your nervous energy on the palms and fingers and apply a few 'passes' on either side of the spinal column sweeping down to the knees. In order to accelerate the magnetic effect of the 'passes', rub your hands briskly for some time till they get heated. Then apply the 'passes' as before for 5 minutes only.

Then start suggesting in a low and monotonous tone :

**'ALL THE MUSCLES OF YOUR BODY HAVE BEEN
RELAXED, COMPLETELY RELAXED ; YOU ARE**

ENJOYING PERFECT REST ; YOU ARE SO SLEEPY
NOW, SLEEPY, SLEEPY ; SLEEP, SLEEP, SLEEP ;
ENJOY SOUND SLEEP, DEEP SLEEP ; SLEEP
SOUND, SLEEP SOUND, SLEEP SOUND'.

If the subject has not consciously resisted the influence of your suggestions, there is no reason why he should not be hypnotised by this time.

The Ninth Method

Let the subject sit comfortably on an 'easy' chair and relax all the muscles of his body. Stand in front of him with his knees slightly pressed within your legs. Place your hands, palms downward, over his head—your fingers pointing towards his back. Quiver your fingers there with nervous energy and apply 10 'long downward passes with contact' sweeping down towards the region of his knees.

Take hold of your wrist-watch near one of the ears of the subject and ask him to intently listen to its tick-tack sound. There should be no other noise in the room. After 1 minute slowly remove the watch from his ear and gradually increase the distance between the ear and the watch till the tick-tack sound becomes only 'just percep-

tible' to the subject. Keep like this for 1 minute.

Then suggest in a monotonous manner :

'THE SOUND IS GETTING FAINTER AND FAINTER ;
YOU ARE FEELING TIRED IN YOUR EARS ; YOU DO
NOT LISTEN TO THE SOUND ANY MORE ; IT IS
GONE, GONE, GONE ; YOU ARE FEELING SO
CONFUSED AND DROWSY, DROWSY, DROWSY ;
YOU ARE SO SLEEPY, SLEEPY, SLEEPY ; SLEEP,
SLEEP, SLEEP'.

If the subject does not close his eyes, ask him to do so and suggest sleep till he is hypnotised.

The Tenth Method

Ask the subject to lie down comfortably on a bed as if to enjoy a natural sleep. He should relax and breathe slowly and deeply and concentrate on the idea of sleep. Burn some fragrant incense in the room and let a soft melodious music issue from an adjoining room. The atmosphere should be cool and the room must be well-ventilated. Ask the subject to close his eyes and try to enjoy a natural sleep.

Stand near the subject for about 5 minutes without disturbing him in any way. Saturate your hands with Personal Magnetism and apply

to 'long passes without contact' from his head to toe. Then place the thumb of your left hand on the base of the subject's nose and auto-suggest sleep for some time. Then continue suggesting in a very low whispering tone :

'SLEEPY, SLEEPY, SLEEPY ; YOU ARE FEELING SO SLEEPY, SO VERY SLEEPY, SLEEPY ; ENJOY PERFECT REST AND SLEEP ; SLEEP, SLEEP, SLEEP.'

Let 5 minutes pass like this. Then suggest in a loud whispering tone, gradually increasing the intensity of your voice :

'ALL THE MUSCLES OF YOUR BODY HAVE BEEN COMPLETELY RELAXED, RELAXED ; YOU ARE ENJOYING PERFECT REST AND SLEEP ; SLEEP, SLEEP, SLEEP ; SLEEP SOUND, SLEEP SOUND, SLEEP SOUND.'

Go on suggesting like this till the subject is really hypnotised.

THE FIFTH STEP : TEST OF HYPNOSIS

In order to test whether the subject has been actually hypnotised or not, the beginners may apply the various techniques as mentioned below. The test of hypnosis is largely determined by experience. The experts do not require to follow

ready-made clues for the same. Due to their wide experience, they develop a 'natural instinct' which alone proves sufficient for determining the depth of hypnosis.

Apart from the factors which help to determine and infuse 'suggestibility' in subjects, the following clues or tests of 'hypnosis', may be recommended for the beginners which they can profitably employ during their everyday practice:

1. Remember that the onset of hypnosis is characterised by a rhythmical dilation and contraction of the eye-lids which close down ultimately when real hypnosis is induced.

2. In real hypnosis, the subject breathes very slowly and deeply just as he does while enjoying a natural sleep. In order to determine the extent of hypnosis by testing the breath of the subject, the beginners may

(a) observe the heaving movements in the thorax ;

(b) feel the breath by taking the fingers of his hand a little in front of the subject's nose; or,

(c) determine the sound of respiration by placing one of his ears near the nose of the subject.

In determining hypnosis by the help of these tests, the beginners must carefully avoid touching

the body of the subject.

3. In real hypnosis, the beats of the heart and pulse slow down considerably which can be recorded by instruments.

4. Just with the onset of hypnosis the temperature of the subject mounts up considerably and becomes normal gradually which can be recorded by a thermometer.

5. When real hypnosis has been induced, no amount of poking into the eyes of the subject would elicit the natural squeezing response from them. In order to apply this test, the beginners may use the forefinger and poke into the closed eyelids of the subject. If the eye-muscles do not contract or squeeze while you are poking, it has to be understood that the subject is in deep hypnosis.

6. When the lower eye-lids are pressed down, the white region of the eyes become visible, the pupils remaining under the cover of the upper eye-lids. When the eyes are forced open, they would remain fixed and staring.

7. In genuine hypnosis, catalepsy is easily produced which may be taken as a test of hypnosis. Raise the hand of the subject with that of your own and remove your hand from below.

If the hand of the subject becomes stiff and remains suspended in the air, the subject is in deep hypnosis. 'Passes' and 'suggestions' may also be applied for producing catalepsy.

In applying any of these tests, the beginner must be very cautious, for he may be made a fool of by the wileful subjects who would take delight in simulating the various characteristics of hypnosis, and thus defying even the most skilful tests undertaken by the operator.

It may be mentioned here that in genuine hypnosis the subject becomes insensible to pain and loses the critical spirit of his waking consciousness. A prick from a pin, a noise or a funny remark, would have no effect on the subject under deep hypnosis. Such tests may also be applied, taking care at the same time that no injury is done to the person of the subject.

The subject can be made to perform complicated experiments when he has been found to be in deep hypnosis by any of the above tests.

THE SIXTH STEP: EXPERIMENTS

The sixth step is the step for experiments when a subject, who has successfully passed through the above 'tests', can perform such feats

as generally go by the name of 'miracles' even in the so-called scientific world of to-day.

The experiments of catalepsy, anæsthesia, illusions and hallucinations which can be so easily performed by such subjects, would add to the wonders of the public who are even prone to deify the so-called mysterious powers of the operator. But, according to Medism, these experiments occupy a lower rank as compared to the spiritual regeneration that can be effected in the subject. In fact, Medism has always a therapeutic end in view. It is due to this reason that the beginners must try to infuse health and strength to their hypnotic subjects before they are dehypnotised.

Of the higher experiments of 'Medism', Hyperæsthesia can strengthen the natural sensitivity of the various sense-organs. Will-power, personal magnetism, self-confidence and self-control, can be easily infused in the subjects undergoing hypnosis. The post-medistic effects of 'suggestions' leave behind a more or less healthy effect in the hypnotised subject. Not only this; the higher brain centres can be tackled by 'suggestion' for infusing interest, memory and intelligence in the subject. His power of intuition and clairvoyance can be gradually developed through

constant sittings of hypnotic experiments. Thus, in the higher aspect, hypnotic experiments are always therapeutic in nature.

The various methods of the higher or the lower hypnotic experiments have been elaborately explained in the next Lecture. Apart from these, hypnotic experiments can have a purely scientific end in view. According to Prof. MacDougall, Hypnotism is a 'far-reaching method of Experimental Psychology,for it provides the possibility of inducing in a normal subject, in a temporary and entirely controllable way almost all the phenomena of functional disorder; and thus enables us to study them experimentally.*' After hypnotising a subject and temporarily producing in him phenomena like paralysis, catalepsy, hallucination, illusion and delusion, the operator can easily measure his psychophysical changes with suitable psychological instruments and thus add to the researches of Abnormal and Experimental Psychologies.

Success in hypnotism is not complete till the operator proves to be a successful hypnotic experimentalist. All the five previous steps serve as

* Abnormal Psychology.

mere preliminaries to this step of experimentation. The beginners, as such, must carefully master the methods of experiments as have been given in the next Lecture, before dehypnotising their subjects.

THE SEVENTH STEP : DEHYPNOTISATION

When you have succeeded in performing the various experiments of hypnotism to your own satisfaction and to the amazement of all, it is your bounden duty to dehypnotise the subject before you leave him alone. In order to safeguard yourself against all possible dangers, it is better for you to thoroughly master the techniques of dehypnotisation before you dare undertake any hypnotic experiments. That is why you have to strictly observe the techniques and methods of dehypnotisation, as given below :

1. Never dehypnotise the subject without giving him some such healthy suggestions as :
'Mr. Jones, I congratulate you on the success of your experiments during hypnosis; now you must wake up. But, listen please to my suggestions. You must wake up just after 5 minutes hence and feel perfectly strong and healthy. There will be no dizziness in your head, no drowsiness in the eyes, no pain, no strain and no feeling of uneasi-

ness or headache; you will be so happy and jolly. You will enjoy health and vitality; you will get greater interest in your work; your memory and general intelligence will improve. Day by day, in every way, you will get better and better. You will forget all that you have done or experienced during hypnosis. You will remember nothing else than that you enjoyed a quiet and refreshing sleep. Please, do get up just after 5 minutes' time and feel refreshed'.

It is expected that the subject will get up just after 5 minutes. If not, the following methods may be taken resort to. But, the general suggestions of health must be combined with each of these methods of dchypnotisation.

2. Tell the subject that he must get up just when you finish counting 10. While in the process of counting, suggest that the subject is gradually gaining consciousness about the surroundings and getting control over his muscles; that he is feeling refreshed and normal, that he is waking up from a healthy sleep, etc. It is expected that the subject will get up just with the counting of 10.

3. Lay down the subject on a sofa with his face upwards and commence applying 'upward passes' from his feet to the head till he wakes up.

At first apply 'passes without contact', then proceed with 'passes with contact'. If simple application of 'passes' prove insufficient for dehypnotisation, combine appropriate 'suggestions' with them. The subject will wake up after some time.

4. If 'suggestions' and 'passes' fail to have any salutary effect, you may take recourse to the following techniques :

(a) Clap your hands just before the time of awakening, by taking your hands very near to the subject's ears ;

(b) Apply a few jerks to his head and shoulders ;

(c) Sprinkle water into his eyes by forcibly opening them ;

(d) A little fanning may prove helpful ;

(e) Apply cool breath by your mouth on his eyes and face ;

A combination of some of these methods may be enough for dehypnotising.

5. If you find it still difficult to wake up the subject, you may take the help of an expert hypnotist for the purpose. In that case, you have to transfer the '*en rapport*' from you two to that between the expert and your subject, by simply suggesting: 'Mr. Jones, here is Mr. X (the

expert); you must obey him now and follow all his suggestions. Good-bye.' After that the expert may dehypnotise the subject by any suitable method known to him.

6. Instead of handing over the subject to an expert you may take recourse to some other methods for dehypnotising him. Strong Ammonia may serve the purpose. Application of ice or taking the subject to an open and airy place may have a very healthy effect. In any case, the suggestions of health must not be forgotten.

7. Even if all known methods of dehypnotisation fail to wake up the subject, there is no cause for alarm at all. In difficult cases, ask the subject to enjoy a refreshing sleep for as long a time as he pleases. He will enjoy natural sleep for some time and then get up fully refreshed. But you must not leave the subject alone in any case. He must be awakened before you leave the place.

These seven steps of the 'Neo-oriental method' of 'Medism' must be strictly adhered to by the beginners at least, if not by the experts. In course of time, some of the steps can be skilfully skipped over without minimising at all their hypnotic effect. But, it is better to proceed step by step as far as practicable.

LECTURE VII

HYPNOTIC EXPERIMENTS AND STAGE DEMONSTRATION

The sixth step of the last Lecture mentioned the possibility of various types of experiments that can be performed with the hypnotised subject who has successfully undergone the different 'tests' of hypnosis. It is on the nature of the experiments performed that the estimation of Hypnotism is largely based. On the one hand, due to the lower nature of such experiments, Hypnotism has been stigmatised as a black-art; while on the other, its higher experiments bring it in line with mysticism. Thus, hypnotism has both a higher and a lower aspect, of which 'Medism' or 'Neo-oriental hypnotism' stresses upon the higher experiments.

ESSENTIALS FOR EXPERIMENTATION

Hypnotism being a method of liberation, and not of domination, the success of its experiments is mainly based upon the willing co-operation bet-

ween the operator and the subject. The beginners must remember that at least two important factors determine the success of hypnotic experiments. These are :

(a) The personality of the operator combined with his knowledge of the techniques of experimentation which must correspond with the different stages of hypnosis. As already mentioned, the operator must have a strongly developed personal magnetism. He must have courage, self-confidence and strong determination. He must have a working knowledge about the characteristics of the various stages of hypnosis, for the experiments which are easily performed during one stage may prove difficult, if not impossible, in the other. The operator must also be thoroughly acquainted with the various techniques of experimentation.

(b) Not only this ; the operator must be well acquainted with the nature of the personality of the subject he hypnotises, for all types of persons are not equally capable of performing all types of experiments. Persons differ in their physiological, psychological and spiritual equipment. Those who are in the lower stages of hypnosis cannot perform experiments of the higher stage

and the operator must be able to discern this.

TYPES OF EXPERIMENTS

The types of experiments during hypnotism are determined by the motive of the operator on the one hand, and the depth of hypnosis in the subject, on the other. But, as already mentioned, they resolve into two fundamental types: Lower and Higher. The lower type of experiments refer to the physiological and psychological attainments of the subject, whereas the higher type refers to his therapeutic and spiritual progress. The subject during hypnosis passes through the pre-medistic, medistic and hypermedistic stages, and gradually rises to the superconscious spiritual stage through the unconscious and conscious levels of his physiological and psychological self. The experiments of this latter stage are the higher experiments of 'Medism'.

With reference to their physiological and psychological characteristics, the lower type of hypnotic experiments may be divided into two groups: Demonstrative and Scientific. The demonstrative experiments of the physiological or psychological planes are not meant for scientific purposes. They are conducted for the purpose

of amusement or entertainment. This group of experiments include : the experiments of waking hypnosis, and the premedistic and the medistic experiments. The scientific experiments, on the other hand, are conducted with a view to discovering the laws and characteristics of abnormal behaviour as induced in subjects by hypnotic suggestions. For instance, the nature of emotion, attention and of various abnormal behaviour as can be produced by hypnotic suggestion, such as paralysis, aphasia, aphonia etc., can be studied experimentally in an entirely controllable way. Such a purely scientific motive can undoubtedly throw a flood of light on the domains of Abnormal and Experimental psychologies.

The higher types of experiment which are directed towards the regeneration of the individual may again fall under two main groups : Therapeutic and Spiritual. The therapeutic experiments are meant for removing the ailments and sufferings of humanity by eliminating their physiological, psychological and moral drawbacks. The Spiritualising experiments, on the other hand, develop in the subject a superconscious intuitive power which may be employed for prophesy, clairvoyance, telepathy. Even the so-called prac-

tices of 'Spirit-communication', 'Mediumship' become easy feats for such spiritualised persons. This lecture explains the technique for performing the demonstrative experiments of the Premedistic and medistic stages. The other experiments have been discussed in the sequel.

DEMONSTRATIVE EXPERIMENTS

Hypnotic experiments of the lowest order appertain to the premedistic stage of hypnosis in which suggestion from the operator can easily influence the sense organs, muscles and the involuntary systems of the hypnotised subject. During this stage anæsthesia and catalepsy, partial or complete, can be produced by suggestion in any part of the subject's body. Even heart-beat, pulse, circulation of blood and movement of bowels can be controlled by means of skilful suggestions.

A little higher in the scale, the lower experiments of the psychological plane can be performed with the onset of the medistic stage of hypnosis. Hyperæsthesia of the various sense organs, hallucinations and illusions—active or passive, can be produced without any difficulty. Even memory, attention, interest and intelligence can be extra-

ordinarily heightened by means of suggestion.

The required technique for performing some of the demonstrative experiments have been given below.

I. PREMEDITIC EXPERIMENTS

1. *Anaesthesia*

Anaesthesia is a state of complete insensibility of a sense organ which is accompanied by loss of feeling. This is easily produced by means of hypnotic suggestions so much so that even surgical operations, major or minor, can be effectively carried out without inflicting any pain to the subject. Hypnotic suggestion can influence the gustatory sense organ to such an extent that the subject can be made to masticate even a quinine-pill without any difficulty. He can be made to chew a rolled-paper as a cake or a biscuit. The olfactory sense organ can be similarly tackled and the subject will remain insensitive even to a very bad smell. Not only this; a sweet smell can be made to appear as foul, and a foul smell as sweet. Even strong Ammonia will have no effect at all on such a subject. Hypnotic suggestion can similarly produce aphasia, stammering or stuttering. Even aphonia and blindness, partial

or complete, can be easily produced in the hypnotised subject. A particular person or object can be made invisible to the hypnotised subject while he retains his normal visual power with respect to other things. I have successfully performed such experiments on innumerable occasions. Mrs. Annie Besant has rightly observed from her own experience: 'I have myself been rendered invisible . . . with the quaintest of results.'*

(a) *To produce Anæsthesia*

The technique to be observed in producing anæsthesia in a particular sense organ is to apply a few 'circular downward passes with contact' over that region. Then 'direct vocal suggestion' about the loss of sensation of that sense organ has to be given for some time. Even hot breath can be profitably employed for the purpose. When anæsthesia has been produced, it can be tested by the application of an appropriate sense-stimulus to which no natural response would be elicited.

If you have to make, for instance, the hand of your subject anæsthetic, proceed as follows: Ask the subject to relax his hand absolutely.

* Psychology.

Apply 'downward passes with contact' from the shoulder to the tip of the fingers, for 2 minutes only. You may apply hot breath down the entire hand. Then continue to suggest: 'Mr. Jones, your hand is gradually becoming insensitive to touch or pain. The 'passes' that I have already applied have rendered it almost senseless. Now, please listen; when I shall count upto 10, your hand will be absolutely anæsthetic. You will remain absolutely indifferent to your hand; it will go out of your control and remain senseless and as if paralysed. You will become so indifferent to your hand that you will not feel anything at all even if I have to sever it from your body. Be ready, please; I start counting: 1-2-3-4. . . . 10'. After this, the hand must be really anæsthetic. You can test it by driving a needle through the hand of the subject to which he will give no response. But, never forget to sensitise the hand of the subject before you dehypnotise him. Apply 'upward passes' for the purpose along with appropriate suggestions.

(b) To make a person invisible

To make a person invisible who is actually present is simply a case of illusion. In order to

perform this experiment apply a few downward 'passes' over the closed eyes of the hypnotised subject. Then go on suggesting: 'Mr. Jones, you are fast asleep; sleep sound and do not wake up till I ask you to do so. You are unconscious about the surroundings; you simply listen to my suggestions and follow them. When I shall count upto 5 you must open you eyes, but remember, you must be in deep sleep all the while, although your eyes will remain wide open. You will see every thing in the room except Mr. X who is seated in the chair in front of you. If I ask you to count the number of persons in the room, you will count every body except Mr. X who will remain invisible to you. I begin counting: 1-2-3-4-5. You do not find Mr. X in this room. He is no longer here; he has gone away.' Now the subject will become absolutely indifferent to Mr. X and neglect his presence in the room in all possible ways. If you ask him if there is anybody in the chair occupied by Mr. X, he would reply in the negative. If you ask him to occupy that chair, he would unhesitatingly sit on the lap of Mr. X. In order to make the experiment more impressive you may put a hat on the head of Mr. X and ask the latter to move his head to and fro. Then the

subject would give expressions to his utter astonishment at the aerial feats of the hat without having any visible support for it. He may even be afraid of the sight.

When the experiment has been performed to the amazement of all, you have to remove the influence before you dehypnotise the subject. For the purpose, apply a few upward 'passes' along with appropriate suggestions for healthy and normal eye-sight. It is better to suggest: 'When you wake up, your eye-sight will improve; you will see everything clearly and distinctly; you will feel better in every way.'

2. *Catalepsy*

Catalepsy is 'a state of more or less complete insensibility, with the absence of the power of voluntary motion, and statue-like fixedness of the body and limbs'. This is the peculiar characteristic of the 'premedistic stage', some experiments of which have been explained in the Lecture on 'waking hypnosis'. Dr. Charcot of Paris Salpêtrière regarded catalepsy as the first stage of hypnosis which, according to 'Medism', is only one of the characteristics of the 'premedistic stage', the other characteristics being anæsthesia, hyperphasia etc.

Although particularly belonging to the 'pre-medistic stage', catalepsy along with its other characteristics can be equally produced during the 'medistic stage'. What is possible in the lower stage is also possible in the higher stage, but not *vice versa*. The experiments of the premedistic stage are more physiological than psychological, whereas the experiments of the medistic stage are more psychological than physiological. But as we cannot draw any clear-cut distinction between the physiological and the psychological processes, this classification of the hypnotic experiments is not entirely scientific, although it undoubtedly serves some practical purpose.

In order to produce catalepsy, you may employ either 'passes' or 'direct vocal suggestions'. Even in testing deep hypnosis, catalepsy proves helpful. The experiments of catalepsy may be of three different types, such as (a) Partial catalepsy, some forms of which have been already explained under the experiments of 'waking hypnosis', e. g., stiffening of the arms and legs, closing of eyes and mouth etc. ; (b) Transfer catalepsy, in which the catalepsy produced in one part of the body can be transferred to some other part ; and (c) Complete catalepsy, in which the entire body of the hypnotised sub-

ject can be made so stiff and rigid that it can be kept suspended in the air, only being supported by the edges of two chairs. A very heavy weight can be placed upon the body of such a completely cataleptic subject without causing any inconvenience to him.

(a) *To transfer partial catalepsy*

When partial catalepsy has been produced in a particular part of the body through the application of 'passes' and 'suggestions' the techniques for which have been explained in the Lecture on 'waking hypnosis', it can be transferred to some other part of the subject's body by means of 'passes' and 'suggestions'.

In order to transfer catalepsy of, say, the right arm to the left leg, proceed as follows. Apply at first 5 downward 'passes' to the stiff and rigid right arm of the subject. Then suggest: 'Mr. Jones, your arm is still as stiff and rigid as an iron-rod; I will relax it now. But remember, when I count upto 5, the stiffness of your right arm will be transferred to your left leg. Your arm will absolutely relax on its side, but your left leg will automatically mount up in the air and remain suspended there as stiff and rigid as a slab of stone.'

Be ready, please ; I begin counting : 1-2-3-4-5. Your arm has relaxed and your left leg has become absolutely stiff and rigid. It will remain like this till I relax it again.' The suggested transfer must be effected by this time to the amazement of the spectators.

This experiment is just in line with the 'Transfer method' of Dr. Luy of Paris. Remove the influence before dehypnotising.

(b) To produce complete catalepsy

The production of complete catalepsy is somewhat dangerous as compared to that of partial catalepsy. Due to its dangerous nature, the beginners are advised to avoid such demonstrations as far as practicable. It is well known that hypnotic suggestion exerts a tremendous influence even upon the involuntary systems of the body. Who knows that suggestion of stiffness of the entire body would not paralyse the functions of the heart and the lungs and cause premature death of the subject ? In order to keep yourself on the safe side, it is desirable for you to give the following 'suggestions' before producing 'complete catalepsy' : 'You are enjoying a very sound and refreshing sleep ; you are breathing slowly

and deeply ; your heart is functioning smoothly; your lungs are working properly; you are so healthy and strong; you are enjoying such a refreshing sleep; when you get up, you will feel completely rejuvenated and happy.' After these 'suggestions' have been applied, ask the subject to stand erect with the legs and arms closely kept on their sides. Apply a few downward 'passes' from his head to the feet and suggest boldly :

'YOUR ENTIRE BODY IS GETTING STIFFER AND STIFFER. WHEN I COUNT UPTO 5, IT WILL BECOME AS STIFF AND RIGID AS A SLAB OF STONE. BUT YOU MUST BE IN DEEP SLEEP AND REMAIN ABSOLUTELY UNCONSCIOUS OF ANYTHING THAT MIGHT HAPPEN TO YOU. YOU WILL FORGET EVERYTHING ABOUT THIS EXPERIMENT AFTER I AWAKEN YOU. BUT REMEMBER, YOU MUST BREATHE SLOWLY AND DEEPLY SO LONG AS YOU ENJOY SLEEP. BE READY, PLEASE; I BEGIN COUNTING : 1-2-3-4-5 ; STIFF, STIFF, STIFF; ABSOLUTELY STIFF; SLEEP SOUND, SLEEP SOUND.'

By this time the entire body of the subject must be very stiff. At this stage, even a slight pressure on the subject might throw him on the floor like a log of wood. So be careful in catching hold

of him when complete catalepsy has been induced.

After this, you may take the help of some other persons to raise the body of the subject and place it on the edges of two chairs which must be kept ready previously. The chairs should be placed in such a manner, facing each other, that the entire body of the subject might be accommodated in the space in between them. On one of the chairs place the head, while on the other place the ankles of his legs and suggest again 'absolute rigidity' of the entire body. Slow and deep breathing must be suggested too. When the body of the subject is hanging in the air, you may place any amount of weight on his stomach which seems impossible for him to bear in his normal waking state. He will remain so very insensitive to the weight that his body will not incline or bend at all.

Towards the end of the experiment, apply reverse 'passes' and appropriate 'suggestions' and wake him up slowly.

If you want to make the experiment self-sufficient and more impressive, you may proceed as follows :

Ask the subject to take his seat on a chair and to place his legs on another chair to be previous-

ly kept in front of him. Then suggest :

‘YOUR FEET HAVE BEEN TIED DOWN TO THE CHAIR; VERY TIGHTLY TIED, TIGHTLY TIED. IT IS IMPOSSIBLE TO MOVE YOUR FEET NOW; THEY HAVE BEEN TIGHTLY TIED DOWN TO THE CHAIR; THE MORE YOU TRY TO RAISE THEM, THE MORE THEY BECOME TIGHTLY TIED, VERY, VERY TIGHTLY TIED. LISTEN NOW, PLEASE; AS I DRAW AWAY THE CHAIR FROM ITS POSITION YOUR ENTIRE BODY WILL MOVE ALONG WITH THE MOVEMENT OF THE CHAIR. WHEN I COUNT UPTO 5, I SHALL GRADUALLY DRAW AWAY THE CHAIR AND YOUR ENTIRE BODY WILL START MOVING AS YOUR FEET HAVE BEEN TIGHTLY TIED DOWN TO THE CHAIR. PLEASE REMEMBER, YOUR BODY WILL MOVE TO SUCH AN EXTENT THAT ULTIMATELY IT WILL REMAIN SUSPENDED IN THE AIR ONLY BEING SUPPORTED AT YOUR FEET AND HEAD BY THE FRONT EDGES OF THE CHAIRS. REMEMBER, ALL THROUGH THE EXPERIMENT YOUR HEART WILL WORK ALRIGHT, AND YOU WILL BREATHE SLOWLY AND DEEPLY. I BEGIN COUNTING : 1-2-3-4-5. STIFF, STIFF, ABSOLUTELY STIFF.’

While counting, gradually draw away the chair on which the feet of the subject have been

kept. The body of the subject will move just as suggested and remain suspended in the air, stiff and rigid.

This experiment can be performed all alone without requiring the help of any assistants. To make the show more imposing, you can stand upon the stomach of the suspended body of the subject instead of placing weight upon him as before. The moment the experiment has been performed, remove the influence by 'suggestions' and 'passes' before dehypnotising him.

As there is some possible danger lurking behind the experiments of 'complete catalepsy', the beginners must avoid them as far as practicable. It is always safe to remain under the guidance of experts before such complicated and dangerous experiments are attempted.

3. *Hyperphasia*

Hyperphasia is a state of derangement in speech due to a 'loss of control of the organs of speech'. It is a functional disorder which can be brought about even by hypnotic suggestions. The experiments of Hyperphasia may be of two types: Either, (a) the voice can be stopped by closing the mouth; or, (b) the speech can be in-

errupted by suggestions of stammering or stuttering. The required techniques for each of these experiments have been explained below.

(a) *To make a person unable to speak*

After the subject has been hypnotised apply a few 'downward passes with contact' over his jaws. Then suggest:

'MR. JONES, YOUR JAWS HAVE BEEN TIGHTLY CLOSED, YOUR GUMS HAVE BEEN GLUED DOWN TO EACH OTHER. THE MOMENT I FINISH COUNTING 5, IT WILL BE SIMPLY IMPOSSIBLE FOR YOU TO OPEN YOUR MOUTH AND YOU WILL FAIL TO TALK AT ALL. BE READY, PLEASE; I BEGIN COUNTING: 1-2-3-4-5; YOU CANNOT OPEN YOUR MOUTH, YOU CANNOT TALK; YOU CANNOT TELL ME YOUR NAME NOW; THE MORE YOU TRY TO TALK, THE MORE YOU FAIL TO DO SO.'

By this time, the subject will really find it difficult to talk or to open his mouth. This experiment is just in line with the experiment of 'waking hypnosis' where the method for closing the mouth has been explained.

When the experiment is over, remove the influence by means of appropriate 'suggestions'

and 'passes'.

(b) To produce stammering or stuttering

The experiment of stammering proves highly amusing when by mere 'suggestions' a person is made to fumble upon every word he attempts to speak out. The preliminaries of this experiment are exactly the same as of the previous one; only they differ as regards the nature of the 'suggestions' applied. At first apply a few 'downward passes with contact' as above; then repeat the following suggestions:

'MR. JONES, YOUR JAWS HAVE BEEN TIGHTLY CLOSED. YOU CANNOT OPEN YOUR MOUTH NOW. WAIT PLEASE, I WILL JUST REMOVE THE INFLUENCE. WHEN I COUNT UPTO 5 THE CLOSED JAWS WILL ALTERNATELY RELAX SLIGHTLY AND TIGHTEN IMMEDIATELY; YOU WILL BE ABLE TO SPEAK WITH GREAT DIFFICULTY, FUMBLING UPON EVERY LETTER, STAMMERING UPON EVERY SYLLABLE AND STUTTERING UPON EVERY WORD. THE MORE YOU TRY TO AVOID STAMMERING, THE MORE YOU FAIL TO DO SO. BE READY, PLEASE; I BEGIN COUNTING: 1-2-3-4-5. YOU ARE A STAMMERER, YOU ARE

A STAMMERER ; YOU CANNOT TALK CLEARLY
OR DISTINCTLY.'

By this time, the subject will start stammering. Remove the influence before dehypnotising him.

II. MEDISTIC EXPERIMENTS

The experiments of the premedistic stage have been more or less of the physiological order. The experiments of the medistic stage, on the other hand, are more psychological in nature. During this stage, the subject remains entirely unconscious of the surroundings ; his '*en rapport*' with the operator becomes complete and he displays unconscious intelligence or rationalisation in meeting the suggested situations. Suggestions applied at this stage have not only a tremendous influence during hypnosis, but they have also a tendency to materialise even after the hypnosis is over. It is mainly due to this reason that the beginners must avoid giving unhealthy suggestions while the subject is in the medistic stage. In any case, the effect of such suggestions must be nullified before the subject is dehypnotised, and that can be effectively done by the application of counter-suggestions for health and vitality.

A variety of amusing experiments can be carried out during the medistic stage of which Hyperæsthesia, Illusions, Hallucinations, Amnesia and changing of personality, are highly interesting. As 'suggestions' during the medistic stage have a post-medistic effect, the subject can be made even moral and religious by the application of appropriate suggestions. The therapeutic value of hypnotism belongs to the 'post-medistic suggestions' given during the medistic stage. In fact, it is the medistic stage in which the science of 'Medism' or 'Neo-oriental Hypnotism' is mainly interested.

Apart from the possibility of the premedistic experiments, the medistic stage cannot only control the functions of the various sense-organs but also heighten the sensitivity of the higher brain centres. Memory, attention, interest and intelligence can be either exalted or diminished by suggestions at this stage. The subject can be made to forget even his own name; he may be made to play alternately the roles of a beggar, a saint, a fisherman or a statesman without any difficulty. In any case, success in the medistic experiments determines the success of hypnotism. The beginners should remain under the guidance of some

expert hypnotist before their success can be ascertained. Here are some of the possible experiments of the medistic stage with the required technique for performing them.

1. *Hyperæsthesia*

Hyperæsthesia is a state of heightened sensitivity of the sense organs in which even the slightest stimulus is felt in a most exaggerated manner. This can be very easily produced by hypnotic suggestions. Hyperæsthesia is just the opposite of anæsthesia. Although both can be produced during the premedistic stage, Hyperæsthesia has an exaggerated effect during the medistic stage which can be made more or less permanent through 'post-medistic suggestions.'

The various sense organs can be made so very sensitive that even a low whispering suggestion would be heard and acted upon by the subject. The cutaneous sense-organ can be similarly played with. Dr. James Braid, the author of *Hypnotism* says that 'even a puff of air, or pressure on the eye will restore sight to that eye, and sense and motility to that half of the body'. Prof. Heidenhain has similarly observed that 'stroking the forehead and temple on one side will produce paralysis of

the same side ; the face on that side remains immovable, and speech is impossible'. This is an example of anæsthesia which can be effected simply by touch. The function of the olfactory sense organ can be equally heightened. Dr. Carpenter has mentioned about the case of a person who under hypnotic suggestion could discover the owner of a glove simply by smelling it. The power of recognition can be similarly exalted. Prof. Sylvian A. Lee is of opinion that 'if a sheet of perfectly clean note paper is handed over to a subject and he is told it is a photograph or picture, he will accept the suggested hallucination. Now if the same piece of paper is placed among a number of precisely similar sheets and the lot shuffled, he will be able to recognise it.'*

The exaggerated sensitivity of the cutaneous sense organ becomes highly remarkable when the changes in the suggested temperature and the tickling sensation can be easily effected in the hypnotised subject. The subject will immediately react to suggestions of cold or heat and burst out into a thundering laughter when tickling sensation is suggested. Here are the required tech-

* The Practice of Hypnotic suggestion.

niques for some of the experiments of Hyperæsthesia.

(a) *To change Temperature*

Simple 'suggestions' without 'passes' prove sufficient to change the feeling of the suggested temperature in the hypnotised subject. If you have to suggest cold, say as follows: 'Mr. Jones, it is very cold now; cold wind is blowing from all sides and the temperature is gradually falling down. You are feeling this sudden change in the temperature and you have already started shivering due to extreme cold. Now, listen please; the moment I finish counting; you will have a cold bath in ice-water and the result you can well imagine. Your entire body will shiver and shake, madly shake, from head to feet. You will try your best to protect yourself from cold, squeeze your hands and legs together and wrap yourself up with all sorts of imaginary clothes. But remember, the more you do so, the more you will be troubled by the freezing cold. Be ready, please; I begin counting: 1-2-3-4-5. Extreme cold, extreme cold; every part of your body is shivering and shaking, madly shaking'. By this time, the subject will actually start shivering,

so much so that the fall in his temperature might be recorded by a thermometer.

If you wish to suggest heat to the subject, you may proceed as follows. Tell him outright what you propose to do and continue suggesting : 'Mr. Jones ; you are fast asleep ; sleep sound, sleep sound. You forget what you have experienced or done so far and do not wake up. It is getting too hot now ; hot wind is blowing from all sides and you have started perspiring. Listen, please ; the moment I finish counting ; the heat will be absolutely unbearable for you and you will be perspiring profusely. Be ready, please ; I start counting : 1-2-3-4-5. Extreme heat, extreme heat, extreme heat.' The subject will actually feel the heat and start perspiring.

In order to make these experiments more imposing, you may suggest to the subject that he will have a journey in the North pole where he will feel the freezing cold, and subsequently a trip in the Sahara where he will experience extreme heat.

While removing the influence, it is better to give counter-suggestions for nullifying the effects of the previous suggestions.

(b) Smell can be changed

In hyperæsthesia of the olfactory sense organ, the sensation of smell can be made so acute that the subject will get scent even from distant things. Not only this; hypnotic suggestion can change altogether the nature of the smell, so much so that the subject will interpret the smell of Ammonia as that of a rose flower, and vice versa. In order to perform this experiment, you have to apply a few preliminary 'passes with contact' over and within the nose of the subject. Then suggest :

'MR. JONES, THESE PASSES HAVE RENDERED YOUR NOSE HIGHLY SENSITIVE ; YOU ARE EXPERIENCING A QUEER SENSATION OF CONFUSED SMELLS FROM ALL AROUND. LISTEN, PLEASE ; THIS CONFUSED STATE WILL GO AWAY SOON AND YOU WILL EXPERIENCE NO OTHER SMELL THAN WHAT I SHALL SUGGEST TO YOU. WHEN I COUNT UPTO 5, YOU WILL ENJOY A QUITE ENVIGORATING SMELL OF A FRAGRANT ROSE. BE READY, PLEASE; I BEGIN COUNTING : 1-2-3-4-5. WHAT A BEAUTIFUL SMELL OF THIS FRAGRANT ROSE?'

After this you may open a bottle of strong Ammonia just touching the nose of the subject. He will not only remain indifferent to it, but will

give expressions to his enjoying, as if, the smell of a real rose.

If you wish to produce the smell of Ammonia out of a real rose, proceed just in the above manner by changing the places of the words 'ROSE' and 'AMMONIA' mutually. The effect will be exactly of a similar type.

Remove the influence before dehypnotising the subject.

(c) To produce tickling sensations

Tickling sensation, like that of temperature, belongs to the cutaneous group. In order to produce tickling sensation, suggest to the subject :

'MR. JONES; YOU ARE FAST ASLEEP. SLEEP SOUND, SLEEP SOUND; DO NOT WAKE UP TILL I ASK YOU TO DO SO. YOU WILL ENJOY A VERY PLEASING EXPERIENCE NOW. LISTEN PLEASE, WHEN I SHALL COUNT UPTO 3, YOU WILL FIND YOURSELF IN YOUR FATHER-IN-LAW'S PLACE SURROUNDED BY YOUR BROTHERS AND SISTERS-IN-LAW. YOU ARE WELL AWARE THAT THESE RELATIONS OF YOURS ARE A NOTORIOUS LOT WHO TAKE PLEASURE IN TEASING YOU IN ALL POSSIBLE WAYS. THIS TIME THEY HAVE CONSPIRED TO MAKE A FOOL OF YOU BY TICKLING YOU VERY SEVERELY. THEY ARE ALL

READY TO START TICKLING YOU. IMMEDIATELY WITH MY COUNTING 3, ALL OF THEM WILL POUNCE UPON YOU AND START TICKLING. BE READY, PLEASE; I BEGIN COUNTING: 1-2-3. THEY ARE TICKLING YOU; YOU ARE FEELING THE SENSATION. YES, YOU HAVE STARTED SMILING. NO, YOU ARE LAUGHING NOW. THE MORE YOU RESIST THE SENSATION THE MORE YOU FEEL IT AND THE MORE YOU BURST OUT INTO A THUNDERING LAUGHTER'.

By this time the subject will actually feel the tickling sensation and give expressions to it by twisting his body this way and that, and laughing and laughing *continuously*. This is such a *funny* experiment that its success will throw contagion into the spectators who, in turn, will emulate the subject and the entire room will resound with the thundering noise of an uproarious laughter. Remove the influence before you wake up the subject.

The subject may be similarly compelled to start sneezing and coughing by the force of appropriate suggestions.

These experiments of Hyperæsthesia can be explained with reference to the concentration of personal magnetism sensitizing the suggested sense

organ by preventing any possibility of diffusing the same in other parts of the body. This heightens the sensitivity of the particular sense organ and enables it to discharge its function in an exaggerated manner.

The experiments of *inæsthesia* can be explained with reference to the diffusion of personal magnetism from the suggested sense organ to other parts of the body, thus rendering the former insensitive.

2. *Illusion*

Illusion is 'a false sense impression of something actually present'. It is a state of malobservation in which one thing is interpreted as another. Illusion, as such, has an objective reference and is not merely subjective as is the case with hallucination. Thus, when a rope is interpreted as a snake, it is a case of illusion. In our everyday life too we experience illusions of various types. Even a piece of white cloth in a dark night appears to us as a ghost; we are terrified by the so-called will-o'-the-wisp, which is a mere production of the poisonous gas accumulated in the marshy land! By hypnotic suggestion, various types of funny illusions can be easily created.

In order to produce illusion, you have to direct the subject to something and suggest that it is something else different. The subject in meeting the suggested illusion, may either remain passive or display activity in bringing about certain necessary changes in the nature of the object actually present. Thus, illusion may be either active or passive. It may again be combined with hallucination in which the sense experience may be partly an illusion and partly a hallucination. In fact, pure illusion and pure hallucination are psychological myths. They are scarcely ever found alone in an unadulterated form.

Here are some of the possible experiments of illusion with their necessary techniques.

(a) *To produce the illusion of a ghost*

Take the hypnotised subject in a very dark room and suggest that the room is being frequented by ghosts or spirits. Tell him too that they are robed in white clothes and that they take delight in tormenting the inhabitants. In the meantime, have a piece of white cloth hanging in a corner of the room where it would be slightly undulating by the pressure of the wind. Have the subject seated on a chair facing the cloth. Then suggest:

‘MR. JONES, BE FAST ASLEEP AND DO NOT WAKE UP TILL I ASK YOU TO DO SO. SOMETHING VERY AWFUL IS GOING TO HAPPEN IN THIS ROOM. JUST WHEN I FINISH COUNTING 3, A GHOST IN WHITE ROBE WILL APPEAR IN FRONT OF YOU, AND YOU WILL BE AWFULLY TERRIFIED. YOU HAVE TO OPEN YOUR EYES AND SEE; BUT REMEMBER, YOU MUST BE IN DEEP SLEEP ALL THE WHILE. YOU WILL BE SO VERY AFRAID THAT YOU WILL START SHIVERING. BE READY, PLEASE; I BEGIN COUNTING: 1-2-3. LOOK! THE GHOST IS THERE!’

Point your fingers towards the corner in which the cloth is hanging. The subject will actually have the illusion of a ghost and perhaps, he would shriek out of excessive fear.

Most of the feats of the so-called Yogis who show the images of the Hindu gods to their disciples are either cases of illusion or hallucination. Children are naturally prone to such experiences. In order to test the truth of this statement wrap up the head of a boy or girl with a black cloth and suggest that a cat or a dog will gradually appear before its eyes. Or, if the child has seen the image of Shri Krishna or of some other Hindu

gods, it can be made to visualise any of those images through proper suggestions given in that condition. When the black cloth is removed, such illusions will disappear.

(b) To create the illusion of a dagger

In order to successfully produce this illusion, the proper atmosphere must be created by appropriate suggestions. Have a black sheet of paper rolled up in the form of a dagger. When the subject has been deeply hypnotised suggest as follows :

‘MR. JONES, BE IN DEEP SLEEP AND FORGET ALL THAT YOU HAVE DONE OR EXPERIENCED SO FAR. NOW SOMETHING IS GOING TO HAPPEN ; WHEN I COUNT UPTO 3, YOU WILL OPEN YOUR EYES AND TAKE HOLD OF THIS DAGGER WHICH I WILL PRESENT TO YOU. BUT REMEMBER, YOU MUST BE IN DEEP SLEEP ALL THE WHILE. WITH THE DAGGER IN HAND, YOU WILL MARCH FORWARD AND STAB THE MAN IN FRONT OF YOU WHO IS YOUR ENEMY. BE READY, PLEASE ; I START COUNTING: 1-2-3. HERE IS THE DAGGER ; HOLD IT AND DO AS SUGGESTED’.

Hand over the rolled paper to him and he will

thrust this illusory dagger into the illusory chest of an illusory enemy. It will be highly amusing if a log of wood is made to appear as the suggested enemy, instead of having a real person for the same.

In any case, the influence must be removed before the subject is dehypnotised. It is better to avoid such experiments which may prove dangerous in the long run.

(c) To produce the illusion of a tiger

In order to produce the illusion of a tiger, you have to proceed as follows. Have a small toy-tiger near about and deeply hypnotise the subject. Then suggest :

‘MR. JONES, FORGET WHATEVER YOU HAVE DONE OR EXPERIENCED SO FAR. BE FAST ASLEEP AND DO NOT WAKE UP. SOMETHING VERY DANGEROUS IS GOING TO HAPPEN. BE ON YOUR GUARD. THE MOMENT I FINISH COUNTING 3, YOU WILL OPEN YOUR EYES AND SEE A VERY FEROCIOUS TIGER IN FRONT OF YOU WHICH WILL ATTACK YOU IMMEDIATELY. YOU WILL RUN AWAY IN TERROR. BUT YOU MUST NOT WAKE UP. BE READY, PLEASE; I BEGIN COUNTING: 1-2-3. TIGER! TIGER !!’

The subject will have the suggested illusion and perhaps, he will run away in terror. Remove the influence before awakening him.

3. *Hallucination*

Hallucination is 'the perception of what is not externally present'. Like illusion, hallucinatory experience has no objective counterpart. In ordinary insanity, it is mostly determined by certain fixed 'complexes' or brain-derangement in the subject. In fact, hallucination is simply due to the projection of one's imagination to the world of objective reality. Like illusion, it may be experienced through any of the sense organs. The subject might experience strange sights and sounds, tastes and smells, without having any objective counterpart of their own. He may develop queer obsessions and grandiose or persecutory delusions and may thus qualify himself for the lunatic asylum.

Strangely enough, all such hallucinations can be produced in 'a temporary and entirely controllable way' by hypnotic suggestions. Arguing from this possibility of hypnotism, Charcot of the Paris Salpetriere, employed it for the treatment of insanity and attained successes with hysterical

patients. Freud too employed hypnotism for the treatment of hysteria long before the 'Free-association method' was devised. It is due to all these reasons that hypnotic experiments of Hallucination have got a special importance.

Hallucination, like illusion, may be either active or passive. In active hallucination, the subject has to bring about certain necessary changes in the environment for experiencing the suggested phenomenon ; in passive hallucination, the subject's imagination is stimulated by 'suggestion' which thrusts into the objective world the 'suggested' phenomenon to which he plays the role of a mere passive spectator.

Here are only a few of the possible experiments of hallucination with the required technique for performing them.

(a) *To create the hallucination of a shooting expedition*

In producing hallucination, you have to depend on the magnetic force of your 'suggestions' only ; for, as in illusion, you cannot take the help of any external object here. The production of hallucination presupposes the induction of the 'medistic stage' in the subject which verges towards the Hypermedistic stage of hypnosis. To

concentrate on an idea and then to experience it as an objective reality, requires a high degree of mental power. Hallucinatory experiences under hypnotic suggestion, presuppose too, a highly developed power of concentration in the subject.

When the 'medistic stage' has been induced, suggest to the subject as follows :

'MR. JONES, HERE IS A DENSE FOREST WHICH IS INHABITED BY FEROCIOUS LIONS. YOU HAVE BEEN OUT FOR A SHOOTING EXPEDITION. YOU HAVE A LOADED RIFLE IN YOUR HAND. HOLD IT STRONGLY PLEASE. THE LIONS ARE ALL ABOUT. NOW, LISTEN ; THE MOMENT I FINISH COUNTING 3, YOU WILL OPEN YOUR EYES AND ENTER THE THICK OF THE FOREST ALL ALONE. BUT DO NOT WAKE UP, PLEASE. I KNOW THAT YOU ARE A BRAVE MAN AND YOU WILL NEVER BE AFRAID OF THE LIONS. BUT REMEMBER, THE MOMENT YOU MARCH A FEW STEPS FORWARD YOU WILL SEE A LION ROARING AT YOU. IMMEDIATELY YOU WILL AIM YOUR RIFLE AT IT AND SHOOT IT ON THE FOREHEAD. THE LION WILL BE WOUNDED NO DOUBT, BUT INSTEAD OF COLLAPSING ON THE SPOT, IT WILL POUNCE UPON YOU. AND IMAGINE WHAT A TERRIBLE FIGHT WILL ENSUE BETWEEN

YOU TWO! BUT AS YOU ARE STRONG AND COURAGEOUS AND POSSESS THE ADDED ADVANTAGE OF THE LOADED RIFLE IN YOUR HAND, YOU WILL SUCCEED AT LAST IN OVERPOWERING THE OPPONENT AND SQUEEZING IT TO DEATH. BE READY, PLEASE; I BEGIN COUNTING: 1-2-3. YOU ARE IN THE THICK OF THE FOREST NOW. THE LION IS THERE'.

Immediately after this, the subject will pass through the suggested hallucination. Without there being any material accompaniments, he will shoot at the lion by simply raising the hand and display a very imposing and skilful manœuvre of attack and defence while facing the imaginary lion.

Remove the influence before dehypnotising by appropriate counter-suggestions.

(b) To produce the hallucination of a lake

In order to produce the hallucination of a lake, suggest as follows:

'MR. JONES, THE MOMENT I FINISH COUNTING 3, YOU WILL FIND YOURSELF ON THE BANK OF A LAKE WHERE YOU WILL GO OUT FOR FISHING WITH A FISHING ROD. YOU WILL OCCUPY A SEAT THERE AND START CATCHING FISHES TO YOUR

SATISFACTION. BE READY, PLEASE; I BEGIN COUNTING: 1-2-3. HERE IS THE LAKE. OPEN YOUR EYES AND START FISHING. BUT REMEMBER, YOU MUST NOT WAKE UP'.

After this, the subject will actually experience the hallucination of a lake. He will take his seat there and will throw out his hands towards the lake as if with a fishing rod and will draw in imaginary fishes when hooked in by the fishing apparatus.

Remove the influence by counter-suggestions before dehypnotising.

(c) *To produce the hallucination of a garden*

In order to produce this hallucination, suggest as follows:

'MR. JONES, ENJOY SOUND SLEEP AND DO NOT WAKE UP. PLEASE FORGET ALL THAT YOU HAVE DONE OR EXPERIENCED SO FAR AND FOLLOW MY SUGGESTIONS. I WILL SHOW YOU JUST NOW, THE BEAUTIFUL SCENERY OF A FLOWERY GARDEN. WHEN I COUNT UPTO 3, OPEN YOUR EYES AND ENJOY THE CHARMING SIGHT. BUT REMEMBER, YOU MUST BE IN DEEP SLEEP ALL THE WHILE. BE READY PLEASE; I BEGIN

COUNTING : 1-2-3. HERE IS THE GARDEN STUDDED WITH A VARIETY OF PLANTS AND FLOWERS. WHAT A BEAUTIFUL SPECTACLE! LOOK! LOOK!!'

The subject will immediately open his eyes and express his satisfaction at the charming scenery in his front. He will perhaps, take a walk round the imaginary garden, pluck imaginary flowers here and there, smell them and give vent to his pleasureable feelings.

Remove the influence before dehypnotising him.

4. *Delusion*

Delusion is a form of hallucination in which a person is obsessed by a false belief or fixed 'complex'. He may feel that he is the king of the land or a renowned statesman in which case the hallucination would be called 'Grandiose delusion'. If, on the other hand, he feels that he is the lowest creature on earth, a beggar or a brute, or if he is haunted by imaginary ideas, or sights and sounds, he is a victim to what is known as 'Persecutory delusion'. 'Multiple personality', 'Double personality', 'Dissociation of personality' and most of the types of insanity are, in reality, caused by some such 'delusions'.

Leaving aside such abnormal and permanent cases of 'delusions', we have to explain here how to produce these by hypnotic suggestions under controlled conditions.

Here are few of those controlled experiments with the required techniques for each.

(a) *To produce the delusion of a statesman*

It must be told at the beginning that in order to produce a delusion, the subject must be made to forget his real personality at first. Then skilful suggestions must implant in him a new 'complex' which will take possession of the subject to such an extent that he will be ultimately led to play the role of an altogether different personality. In order to succeed in such complicated experiments, suggest to the hypnotised subject :

'MR. JONES, BE FAST ASLEEP AND DO NOT WAKE UP. YOU ARE ABSOLUTELY UNCONSCIOUS OF THE SURROUNDINGS; YOU DO NOT KNOW WHERE YOU ARE OR WHO YOU ARE. YOU SIMPLY LISTEN TO MY SUGGESTIONS AND FOLLOW THEM. YOU HAVE ABSOLUTELY FORGOTTEN EVERYTHING ; YOU HAVE FORGOTTEN YOUR PERSONALITY AND PARENTAGE. YOU DO NOT KNOW YOUR OWN NAME EVEN ; YOU HAVE FORGOTTEN IT, TO-

TALLY FORGOTTEN. YOU CANNOT TELL ME YOUR NAME NOW. THE MORE YOU TRY TO REMEMBER IT, THE MORE YOU FORGET IT. DO NOT WORRY AT ALL; I WILL JUST TELL YOU YOUR NAME AND GIVE BACK YOUR PERSONALITY. YOU MUST KEEP UP THE PRESTIGE OF THE PERSONALITY I GIVE YOU. LISTEN THEN AND ACT ACCORDING TO MY SUGGESTIONS. REMEMBER THAT YOU ARE ONE OF THE GREATEST STATESMEN OF THE WORLD ; YOU ARE WELL KNOWN FOR YOUR LUCID ORATORY. I AM QUITE SURE THAT YOU WILL TRY YOUR BEST TO VINDICATE YOUR STATESMANSHIP THROUGH DELIVERING A WELL REASONED-OUT ORATION. NOW WHEN I SHALL COUNT UPTO 5, YOU HAVE TO OPEN YOUR EYES, STAND UP AND DELIVER A SOUL-STIRRING SPEECH. YOU WILL SEE A SURGING CROWD IN YOUR FRONT AND ADDRESS IT. BUT REMEMBER, YOU MUST BE IN DEEP SLEEP ALL THE WHILE. BE READY PLEASE, I BEGIN COUNTING: 1-2-3-4-5. HERE IS THE CROWD. PLEASE START YOUR SPEECH.'

After this, the subject will pose as a great statesman and act upto your suggestions. He will forget his real name and personality, so much so that if his real personality is not immediately

given back through skilful suggestions he is liable to retain the suggested personality for days together. It is better to remove the influence immediately and keep him under observation till he picks up his real personality and behaves in a normal and healthy manner.

(b) To compel the subject to behave as an animal

This experiment too has to follow the preliminaries of the above one. First of all, compel the subject to forget his own name and personality, by means of skilful suggestions. Then tell him outright :

‘YOU DO NOT REMEMBER YOUR NAME AND PERSONALITY. YOU DO NOT KNOW WHO YOU ARE, OR WHERE YOU ARE. YOU WILL SIMPLY ACT UPTO MY SUGGESTIONS. LISTEN THEN, YOU ARE A DOG—A TAME DOG. WHEN I COUNT UPTO 3, YOU WILL OPEN YOUR EYES AND SEE A THIEF ENTERING YOUR MASTER’S HOUSE. YOU WILL BECOME RESTLESS, START BARKING AND CHASE AFTER THE THIEF TILL YOUR MASTER WAKES UP FROM SLEEP. IT IS NIGHT TIME, BUT YOU HAVE TO BE WIDE AWAKE. BE READY PLEASE ; I BEGIN COUNTING: 1-2-3. THERE GOES THE THIEF AND

YOU ARE BARKING TO YOUR UTMOST.³

By this time, the subject will try to bark out like a dog to the amazement of all. Remove the influence before dehypnotising him. In this way, the subject can be made to behave like an ass or a cat or a horse, in turn, without any inconvenience on his part.

(c) To compel the subject to behave like a mad man

The preliminaries of this experiment are just the same as above. Only the suggestions have to be changed as follows :

'MR. JONES, YOU HAVE FORGOTTEN YOUR NAME AND ALL ABOUT YOURSELF. YOU ARE FEELING AS IF YOU ARE IN A LUNATIC ASYLUM. YOU HAVE REALLY GONE MAD. YOU TALK LIKE A MAD MAN, LAUGH LIKE A MAD MAN AND BEHAVE LIKE A MAD MAN. YOU HAVE LOST YOUR SENSE AND POWER OF DISCRIMINATION. THE MOMENT I FINISH COUNTING 3, YOU WILL START RAMBLING LIKE A LUNATIC; BUT YOU MUST NOT WAKE UP TILL I ASK YOU TO DO SO. BE READY PLEASE ; I START COUNTING : 1-2-3. YOU ARE TALKING ALL NONSENSE JUST LIKE A MAD MAN³.

By this time, the subject will actually start behaving like a lunatic. Never forget to give back his real personality before awakening him.

Experiments of 'Persecutory delusion' may be performed in a similar manner by making necessary changes in the suggestions. The subject may be threatened with hallucinatory 'voices' and 'images'; he may be made to believe that people around him are plotting to murder him and he will take appropriate precautions against the same. Hypnotic suggestions can similarly implant 'obsessional' beliefs in the subject, such that he will feel, as if, he is unhealthy or unclean. He can be made to suffer from 'Washing mania' in which, due to the implanted feeling of uncleanness, he would start cleansing himself off and on, by washing with water and soap. If these experiments are continued for a repeated number of times, there is the danger of turning a normal subject into a lunatic. That is why, such experiments should be avoided as far as practicable. If they have to be performed at all, their effect must be immediately erased out of the subject's memory by healthy counter-suggestions, before he is dehypnotised.

5. *Hypermnnesia*

The various experiments so far explained, belong to the lower strata of 'Medism'. The higher experiments have been explained in the next 'Lectures' with the appropriate methods for performing them. It will not be true to say that the experiments of the 'premedistic' and 'medistic' stages have always a lower end in view, inasmuch as they can equally serve higher purposes in the life of the subject. During the course of demonstrations, their effect is temporary no doubt, but it must not be forgotten that repetition of 'post-medistic suggestions' during the 'medistic stage' can leave a more or less permanent effect upon the personality of the subject. Of the higher psychological experiments which are possible during the 'medistic stage' can be mentioned, the exalted heightening of the subject's memory, technically known as Hypermnnesia. Here the subject cannot only remember vividly what is told him on the spot, but can also recall the long-forgotten experiences of his remote childhood, thus allowing a free vent to his 'repressed complexes'.

(a) *Cases of Hypermnnesia*

Cases are not wanting in which the subject

under hypnotic suggestion could easily be induced to give evidence to a wonderful heightening of his intelligence, attention, memory and all other higher mental functions. Dr. de Puységur relates the case of a dull rustic boy who could display a very high degree of intelligence while under hypnotic 'trance'. Dr. Abercrombie mentions the case of 'a dull, awkward girl, very slow in receiving any kind of instruction' while awake, but who 'often disanted with the utmost fluency and correctness on a variety of topics' while under hypnotic trance.¹ As regards the exaltation of memory, Mrs. Annie Besant, referring to the case of a girl observes: 'A poem read to a hypnotised person was repeated by her correctly; awake she had forgotten it, but on again being hypnotised she repeated it.'² If during hypnosis the higher mental functions can be improved to such an extent, it would not be unreasonable to expect a permanent effect through the repetition of appropriate post-medistic suggestions. The possibility of such permanent cures have been discussed under 'Hypnotic-therapeutics'.

¹ 'On the Intellectual Powers'.

² Psychology, Vol. I.

(b) To produce Hypermnnesia

In order to effect a temporary improvement in the intelligence or memory of the subject, you have to repeat the following suggestion :

‘MR. JONES, BE FAST ASLEEP AND DO NOT WAKE UP TILL I ASK YOU TO DO SO. YOU ARE ABSOLUTELY UNCONSCIOUS OF THE SURROUNDINGS. YOU SIMPLY LISTEN TO MY SUGGESTIONS AND FOLLOW THEM. YOU HAVE NO DISTURBING THOUGHTS OR IDEAS IN YOUR MIND. YOU ARE CONCENTRATING ON WHAT I SUGGEST TO YOU. YOUR POWER OF CONCENTRATION HAS IMPROVED, WONDERFULLY IMPROVED. YOU HAVE BECOME SO VERY INTELLIGENT AND ALERT. YOU FIND INTEREST IN EVERY WALK OF LIFE, YOUR POWER OF ATTENTION HAS IMPROVED, HIGHLY IMPROVED. INTEREST, COMBINED WITH ATTENTION AND INTELLIGENCE, HAS DEVELOPED IN YOU A VERY GOOD MEMORY. YOU UNDERSTAND EVERYTHING SO VERY EASILY, CLEARLY AND DISTINCTLY ; YOU REMEMBER EVERYTHING SO VERY VIVIDLY AND DISTINCTLY’.

After these suggestions have been continued for some time, you may recite a poem to the subject which he will be able to repeat with

perfect case. You ask him to relate a story of his earliest childhood ; he will in all probability, relate it for you. If you ask him about the cause of a particular ailment he might be suffering from, he will tell it outright to you without any hesitation.

As these experiments refer to the heightening of the higher mental functions, there is no possibility of any harmful effect even if you do not remove the influence before dehypnotising him. In fact, it is always safe to terminate the hypnosis with such suggestions along with the suggestions for health and vitality.

THE TECHNIQUE OF STAGE DEMONSTRATION

The technique of stage-demonstration is simply an extension of the ordinary hypnotic experiments explained so far, with this inconvenience only that the operator has to face a big crowd. In the ordinary experiments, the operator may be all alone with a few assistants and subjects only, and his experiments are generally meant for his own private practice. But the case becomes different when he has to attempt stage-demonstration, especially for the first time. Here he has to be

very careful, because even a slight mistake on his part may make his attempt a total failure and ruin his hypnotic career. Before attempting any stage-demonstration, the operator must strictly adhere to the following instructions.

1. *Instructions for the operator*

(a) Never attempt any stage-demonstration before you have practised thoroughly the various techniques of hypnotisation, and experiments.

(b) Remember, the more you can make your stage-demonstration impressive and mystical, the more your success as a hypnotist becomes assured.

(c) Never forget that the audience present at the stage-demonstration come for fun or amusement, and not for listening to a scientific discourse on Hypnotism.

(d) Remember to have with you a few of your regular subjects to help you at the time of emergency.

(e) Understand the nature of the audience at each of your stage-demonstrations and vary your experiments according to their tastes.

(f) Practise privately all the experiments you desire to show long before you enter the hall.

(g) Never let others realise that you are a

beginner only.

Follow these instructions to the letter, and your preliminary difficulties in stage-demonstration will be minimised.

2. *Preparations for stage-demonstration*

Assuming that you have thoroughly mastered the various techniques of hypnotisation and have prepared yourself with a set of experiments to be performed at a particular place, you must invariably follow the following preparatory instructions which will add to the dignity and charm of your profession :

(a) Never attempt any stage-demonstration without being approached and invited by the public. Before you accept the invitation, get an assurance from them that they will arrange for everything according to your instructions.

(b) Request them to get a capacious and well-ventilated hall with galleries for the audience and a raised platform for the purpose of demonstration. At least 5 empty chairs should be kept on the platform arranged in a semi-circular manner facing the audience.

(c) The demonstration should be held after sun-set as far as practicable and the room should

be 'religiously lighted' under controlled conditions.

(d) Request the conveners to advertise widely about your proposed demonstration mentioning among other things, about your wonderful hypnotic power and your past successes in curing diseases through hypnotism etc. You must not hesitate to get yourself advertised in this manner, for success in stage-demonstration is mostly determined by such preliminary advertisements. When the public gets informed about your hypnotic abilities, they almost unconsciously become highly influenced or semi-hypnotised and that makes the success of the demonstration so very smooth and easy.

(e) Before you enter the hall, you must be prepared with a brief preliminary speech to be delivered in a very clear and flowery style. The speech must refer to the wonderful possibilities of hypnotism and also to your attainments in this field. It must be so prepared that the audience might get doubly impressed with the mysteries of hypnotism and its highly beneficial and therapeutic possibilities.

3. *Observances on the stage*

(a) Enter the hall in a dignified manner clad in a smart dress ; your eyes must sparkle with a strong determination and self-confidence, and your face must beam with a grave, but charming smile. You must make your presence very imposing and impressive to the audience present.

(b) After the introduction from the president of the meeting, start your speech and try to influence the audience by your 'Personal Magnetism'. Try to make your speech as effective as your hypnotic suggestions.

(c) Towards the end of the speech, request the audience to maintain pin-drop silence in the hall so long as the demonstration continues and try to give a mystical touch to hypnotism through your preliminary instructions to the audience. Ask them to concentrate on the subjects to be hypnotised and to exert their will-power for facilitating easy hypnotisation.

(d) After the speech is over, request persons from the audience to come forward for being hypnotised. Here you might be faced with certain difficulties in getting subjects for the experiment. That is why you should always carry a

number of good subjects with you who should be asked to remain at different corners of the room. They should be previously instructed to volunteer themselves as subjects for the experiments after you invite persons from the audience to come forward for the purpose. The moment they take the lead, there will be dozens of others to follow them.

(e) When you have got a number of subjects, request them to occupy the vacant seats. In the meantime, with your back towards the audience and face towards the subjects, give some preliminary instructions to the latter about what you expect of them. Tell them that there is no danger in being hypnotised, that it will refresh their memory, strengthen their intelligence, and give them health and vitality.

(f) After this, select suitable subjects by determining and infusing 'suggestibility' and disperse others who do not satisfy the 'tests' of 'suggestibility' as given in Lecture IV.

4. *Hypnotisation and demonstration*

When the most suitable subjects have been selected, you have to hypnotise them either by turn or simultaneously, by following some of the

methods as given in Lecture VI. Remember the following instructions in this connection :

(a) Hypnotise one of your regular subjects at first to acquaint the new subjects with the technique of hypnotisation. This will add to their 'suggestibility' and help you to hypnotise them without any difficulty.

(b) Remember that it is easier to hypnotise a crowd than an individual, for a crowd is led away more by emotion than by reason and it fails to exert any conscious resistance against the hypnotic influence of the operator.

(c) Proceed step by step, attempting easiest methods and experiments at first, before you handle complex experiments of 'deep hypnosis'.

(d) In order to give a mystical touch to your experiments, occasionally examine the pulse and breathing of the subjects with the help of a watch.

(e) While dehypnotising the subject, constantly look at your watch, as if some impending danger is at hand. This will create a very tense atmosphere in the audience.

These are some of the important hints which the beginners must remember. Experience will teach them more about other necessary techniques of stage-demonstration. Those who wish to make

a living out of stage-demonstration of hypnotism, must invariably advertise themselves in a dignified manner. They can earn a lot by curing patients through hypnotism.

Honest labour, intensity of purpose and higher ambition will pay them in the long run.

LECTURE VIII

HYPERMEDISM AND POSTMEDISM

The experiments of the last 'Lecture' have been designed mainly for the purpose of stage-demonstration. They represent, as such, the lower forms of hypnotic experiments belonging to the 'premedistic' and 'medistic' stages. Those who are willing to employ hypnotism as a profession, will get immense help from the various techniques of hypnotic experiments as have been explained in the previous 'Lecture'.

But, Hypnotism as 'Medism' transcends far above such a lower motive of stage-demonstration. In its higher form, Hypnotism is linked up with mysticism through the Hypermedistic stage which represents a very high degree of spiritual development in the subject. It is here that the mystico-spiritual science of 'Medism' differs from the antedated standpoint of oriental or occidental Hypnotism which gave it the status of a mere 'black-art'.

'Post-medism,' commonly known as 'post-

hypnotism,' plays its role after the termination of the medistic stage. In its lower form, post-medistic experiments serve the purpose of stage-demonstration no doubt, but, in its higher form, it proves to be a therapeutic science of immense value. As the experiments of the 'premedistic' and the 'medistic' stages have been discussed in the previous 'Lecture', the experiments of the 'Hypermedistic' and 'postmedistic' stages will be continued in the present 'Lecture'.

WHAT IS HYPERMEDISM

'Hypermedism' is the highest possible stage of Hypnotism which the Westerners have confounded with what they call 'Somnambulism', 'the practice of walking in sleep'. In fact, the so-called somnambulic stage of occidental hypnotism corresponds with the 'medistic stage' of 'Neo-oriental Hypnotism' where the experiments of hallucination, illusion representing 'sleep-walking' can be easily carried out. The Westerners have failed to recognise this 'hypermedistic' stage of Hypnotism. The Yogis of Hindusthan and the Sufis of Islam have tasted the honey of 'Hypermedism' which they respectively call 'Samadhi' and 'Baqa'. Although primarily attained through

a process of autohypnotisation by the 'yogis' and 'sufis' themselves, the stage of hypermedism can be equally induced, under controlled conditions, in a highly 'suggestible' subject, by a skilful operator. It is undoubtedly the highest possible stage that mysticism craves for.

I. THE CHARACTERISTICS OF HYPERMEDISM

'Hypermedism' being a continuation of the 'premedistic' and the 'medistic' stages of hypnosis, it necessarily transcends the characteristics of the previous ones. Through continuous Dharana (concentration) and Dhyana (meditation), the highest stage of Samadhi or 'Hypermedism' is reached. This stage is characterised by absolute unconsciousness about the surroundings and the development of a superconscious intuition in the subject. The subject forgets his own self and identity, and merges himself in the Infinite Consciousness lying hidden in the inner recesses of his unconscious mind. Here the knower becomes the known, the seeker becomes the sought and the 'Atman' becomes the 'Brahman'.

It is at the stage of 'Hypermedism' that such supernatural feats as 'Spirit-communication' or 'Mediumship' Telepathy, Clairvoyance, Clairaudi-

ence etc., become realities for the subject. Being merged in the Absolute, the subject transcends the limitations of Space and Time, and brings communications from distant regions and unknown times. It is on the emergence of such superconscious intuition that the truth of prophecy is mainly based. Hypermedism, as such, spiritualises the Inner Man and gives a mystical touch to the practice of Hypnotism.

2. HOW TO INDUCE HYPERMEDISM

'Hypermedism' is a very rare occurrence and it cannot be induced in all types of subjects. Even those who prove to be highly 'suggestible' subjects for the medistic experiments fail to attain to this stage. The induction of 'hypermedism' presupposes the existence of a natural clairvoyant and intuitive power in the subject which can be heightened to the extreme by hypnotic suggestions.

It is very difficult to determine the suitable subjects for hypermedistic experiments, but it cannot be denied that the most 'suggestible' hypnotic subjects stand a better chance of passing into the stage of 'hypermedism' than the ordinary ones. No ready-made rule can be given for se-

lecting such 'hypermedistic' subjects. Constant experimentation and a long experience may ultimately enable the operator to discover a few such 'hypermedistic' subjects out of thousands of persons.

As 'hypermedism' presupposes the stages of 'premedism' and 'medism', a subject must pass through the previous stages and qualify himself for the highest one. It is not certain that all such subjects who have proved successful in the first two stages, would equally qualify for the 'hypermedistic' stage. But, in any case, the general method for converting 'medism' into 'hypermedism' may be tried upon the highly 'suggestible' subjects. In order to do so, proceed as follows :

When the subject has been deeply hypnotised, carry on some experiments on hallucination and illusion with him. Then with a determined look, apply your mental power, developed through the practice of personal magnetism, and try to influence the subject telepathically. Approaching the subject, place your left hand at the base of his brain and apply slight strokings on his scalp and forehead for some time. Then go on suggesting in a monotonous manner :

'YOU ARE FAST ASLEEP ; SLEEP SOUND, SLEEP

SOUND, SLEEP SOUND. YOU ARE ABSOLUTELY UNCONSCIOUS OF THE SURROUNDINGS. YOU DO NOT KNOW WHO YOU ARE OR WHERE YOU ARE. YOU ARE ENJOYING A VERY STRANGE EXPERIENCE. AS YOUR SLEEP BECOMES DEEPER AND DEEPER, YOU GRADUALLY PASS INTO A SUPER-CONSCIOUS STATE OF INTELLIGENCE. YOU ATTAIN TO AN ALTOGETHER NEW LIFE, WHICH IS SO SUBLIME AND SPIRITUAL IN NATURE. YOU FIND YOURSELF FACE TO FACE WITH THE INNATE POTENTIALITIES OF YOUR SELF ; YOUR MIND'S EYE HAS BEEN SHARPENED, YOUR INTELLIGENCE HAS BEEN HEIGHTENED, AND YOU ACTUALLY SEE EVERYTHING FAR AND NEAR, PAST AND FUTURE. YOU ARE ABOVE THE REGION OF SPACE AND TIME. YOU KNOW EVERYTHING, SEE EVERYTHING AND FEEL EVERYTHING.'

These suggestions, if applied for some time, would develop the intuitive power of the subject's unconscious mind and may enable him to have strange experiences which the ordinary mortals are generally deprived of.

When the 'hypermedistic' stage has been reached, a variety of highly interesting experiments can be performed by the subject. Here are few

of those experiments with the required technique for performing each.

3. EXPERIMENTS OF HYPERMEDIUM

(a) *Clairvoyance*

Clairvoyance is 'the power of seeing things not present to the senses'. It is simply the development of the power of intuition which is innate in some persons. It is not an acquired faculty of the mind. Indian yogis maintain that there is a separate sixth clairvoyant sense over and above the five ordinary sense-organs. The truth of clairvoyance cannot be denied; even the western psychic research societies have proved, beyond doubt, the clairvoyant power in some psychic individuals. Schopenhauer has rightly remarked: 'Who at this day doubts clairvoyance is not to be called sceptical, but ignorant.' Even the German philosopher Schelling has mentioned about some actual cases of clairvoyance in his 'Isis Revelata'.

The truth of clairvoyance being established, we may seek for its explanation in the development of a superconscious intelligence which gets identified with the Absolute Consciousness as surging within the farthest region of the Unconscious

mind. The mystics refer it to the influence of some spirit which takes possession of the subject and tells him about things unknown. During hypnosis, this clairvoyant power can be developed through the general technique and suggestions as mentioned above.

After the general suggestions have been given, ask the subject to concentrate on some particular locality and describe its happenings which you should verify later on. If you wish to have some prophecies about the future, request the subject to do that for you. If you intend to diagnose a complicated disease, request the subject to look into the length and breadth of the patient's body and mind and he will surely diagnose the case for you. All these sound strange no doubt, but that which is strange is not necessarily unreal. There are more things on heaven and earth than meets the naked eyes.

There are cases on record in which the diagnostic value of clairvoyance has amazed the medical profession. Even X-Ray can be replaced by clairvoyance. Dr. Clapier reports about a clairvoyant who, when asked to diagnose a disease, said: 'Your chest is all grazed inside, and you must not sing for several days'. The truth of

this statement got verified in course of time. Dr. John Dods utilised the clairvoyant power of one Lucius Burkmar for diagnosing the diseases of patients like Mrs. Salisbury, Mrs. Barker and Mr. Usher. Even Mesmer took the help of clairvoyants for diagnosing difficult cases.

It is claimed that 'during the crisis, the somnambules can penetrate to the farthest horizons of life....' and 'can suddenly become possessed of knowledge ordinarily unknown to them'. W. Bromberg reports that in the year 1936, a high school boy of California 'was able to speak Persian while in trance. He identified himself as a Parsee who lived in the Himalayas in Tibet in 1048.'¹ Perhaps the reports of the so-called transmigration of soul which have become so very fashionable in India to-day, can be explained by the theory of 'Hypermedism'.

The fact of clairvoyance of the 'hypermedistic stage', oversteps the limits of ordinary psychology and verge on to spiritualism which by itself is an interesting branch of knowledge. Those who are interested in such experiments would do well to look into the publications of the Psychic

¹ 'The Mind of Man'.

Research Societies.

(b) *Clairaudience*

Clairaudience is the 'power of hearing things not present to the senses'. It is, as such akin to clairvoyance with the only distinction that while in the former the subject's 'psychic audition' is employed, in the latter his 'psychic vision' is taken resort to. Both clairvoyance and clairaudience differ from the hallucinatory visions and voices by the fact of their proving true in actual life. They differ from the phenomenon of 'Hyperæsthesia' in that like the latter they are not received through any recognised channels of the senses.

Just as a clairvoyant sees distant things and future happenings, so does the clairaudient hear the same through the development of his psychic powers. During hypnotic trance, clairaudience like clairvoyance, can be brought to light by suggestion. It can be profitably employed for prophesying about the future or for knowing the present happenings of distant lands.

(c) *Mediumship*

Mediumship is the practice of communicating with the so-called spirit-world by the help of

a person, known as the medium 'through whom spirits are said to make themselves seen or heard'. So much rubbish has accumulated over the explanation of this phenomenon that the truth behind it has been entirely lost sight of by the Spiritualists. It is really lamentable that the long-exploded theory of the 'Possession by the spirit' which has been in vogue among the primitives, should reappear in a new garb with the advent of Spiritualism.

Even if we assume the existence of a separate spirit-world, it does not necessarily follow that the spirits can be forced down into the person of a medium. Does it not sound better if we try to offer a natural explanation for a natural phenomenon? I feel that it is nothing but the unconscious, or better, the superconscious mind of the so-called medium that acts upto the hypnotic suggestions of the operator and gives out communications, ninety per cent of which prove to be untrue. All that come true, may be explained by the natural clairvoyance in the medium. It is unnecessary to interpose a spirit in between the operator and the subject.

Several times, I brought the so-called spirits and had communications with them through some

medium under hypnotic trance, but most of the prophecies and sayings of the so-called spirits proved utterly false and the few that came true I naturally referred to the clairvoyant power of the subject concerned. It is simply the unconscious mind of the medium that acts upto the suggestions from the operator. When the operator asks the subject to bring some spirit in him, he has to follow the suggestion anyhow and pose as if a real spirit has actually taken possession of him. The fun is that even the voice and the personality of the medium gets immediately changed. He forgets his real self and begins to play the role of a second personality so much so that he gives a new name altogether when asked for. May we not say then that the so-called phenomenon of 'Mediumship' is just an instance of 'double personality' brought about by hypnotic suggestion?

'Communications with the spirit' by the help of a Planchette or a table and 'automatic writing' follow exactly the same lines of explanation as that of 'Mediumship'. It is the unconscious idea of the subject that works behind the scene. For every question, there is an answer and every subject has his own pet answer. That answer in the form of an unconscious idea gets

translated into a nervous impulse which is transmitted through the fingers into the instruments that move and write the so-called communications of the spirit. Have we not observed a similar phenomenon in the so-called 'Thought-reading' tests? If the answer proves true, it may be explained with reference to the natural intelligence or the clairvoyant power of the subject.

In order to carry on experiments on 'Mediumship' give the general suggestions as before. Then tell the subject to bring the spirit of a particular dead person who is known to him. Tell him too that he must give a signal when the spirit takes possession of him, say, by twisting the body or by falling flat on the floor. Then you can ask him any type of questions you please, about the manner of their living in the spirit world, about the beauties of heaven and the torments of hell and also about the future happenings of the world etc. He is sure to give you some answer or the other, to satisfy your curiosity.

In any case, experiments on 'Mediumship' are worth testing like those of 'Delusion' and 'Dissociation of Personality'.

(d) *Telepathy*

Telepathy is the practice of 'communication between mind and mind otherwise than through the known channels of the senses'. It is as such akin to clairvoyance and clairaudience. Some people are known to have telepathic power in a very high degree ; others can develop it through practice. But it is more or less an innate faculty.

In practising telepathy at least two persons are needed to serve respectively as the transmitter and the receiver. The function of the transmitter is to send thought-waves to be received by the receiver. The technique is just the same as that in wireless telegraphy.

Telepathy may be of three different types. In the first place, there may be telepathic communication between two persons well known to each other and who have pre-arranged among themselves about the time and place of the experiment. Secondly, telepathic messages may be received by a person who has never known the transmitter residing in a distant place. Thirdly, the subject may receive telepathic messages about the distant future which is unknown to any human beings. In all these types of telepathy, the truth of the

messages received by the subject is mainly determined by the degree of his intuitive faculty which can be developed through continuous self-culture, or hypnotic suggestions.

(i) *The theory of telepathy*

The theory of telepathy is generally based upon the 'Principle of etheric vibration' as is set up by sound-waves. When a person speaks, the sound produced vibrates the surrounding ether and affects the four corners of the universe in the briefest possible time. Only a properly equipped Receiver, as in a Radio-set, can interpret those etheric vibrations in the form of intelligible sounds. Similarly, we can imagine that 'thoughts' are also conserved in the great ocean of 'ether'. Like sounds, they never die out and have always a tendency to take on material form. 'Thoughts are things' is not an empty phrase and Hegel was right in observing that 'ideas have feet and claws to take form'.

Considered physiologically, a thought creates certain molecular changes in the brain of the thinking individual and affects the entire universe by creating vibrations in the ether. We can presume that even the older thoughts of bygone

days are still persisting in the etherial world and guiding the destiny of contemporary individuals, consciously or unconsciously. Only a properly trained and receptive person can interpret those 'vibrations' in an intelligible manner just as is done by a Radio-receiver.

'Telepathy' is the guiding principle of influencing others from a distance. Even distant-treatment of patients is effected telepathically. Not only this; perhaps, our ideas, desires and wishes, are mere 'modes' of 'Thought' persisting in the great ocean of ether. Through practice it is not impossible to become conscious of the influence of telepathy which is unconsciously moulding our lives. The practices of 'Personal Magnetism' as already mentioned, may develop this power to some extent; it can be better cultivated through hypnotic treatment.

(ii) *To practise telepathy*

In order to practise telepathy, try to influence a person in his waking life at first and later on when he is under hypnosis. While you have thoroughly mastered the principles of concentration, will-power and personal magnetism, form a vivid picture of the message you wish to communicate

to another person ; then with a strong determination try to influence him mentally through his 'magnetic centres' by exercising 'polarity'. There is every possibility that the person will receive your message telepathically. In order to test the truth of telepathy under controlled conditions, have a subject as the receiver in a different room than that of your own and proceed as follows :

1. You think of a particular object in your room and ask the subject to write out the name of any object that comes to his mind. Like 'thought-reading' there can be no physical contact between the subject and the operator. The subject has to write down automatically whatever comes to his mind. After some trials, the subject would be able to read out your thoughts telepathically.

2. Have the subject near to you and hold a pack of cards in your hands. Then strongly will that the subject must pick up a particular card of your choice. If the subject succeeds in picking up that particular card, he must have been influenced telepathically.

3. Have the subject in another room and strongly will that he must do a particular kind of work immediately after he is brought into your own room. Then bring him into your room and

he will exactly carry out your wishes.

In this way, a person at a distance can be influenced telepathically. Even distant-treatment for diseases becomes possible through telepathy. If you visualise clearly the image of a person and strongly will that he must write you immediately, he would surely do that to your surprise.

In order to practise telepathy through hypnotism, have the subject deeply hypnotised as in the 'hypermedistic' state. Now he can be easily influenced telepathically inasmuch as the *en rapport* between the operator and the subject remains very pronounced. Before doing the experiments on telepathy during the 'hypermedistic state', suggest :

'YOU ARE CONSCIOUS OF EVERYTHING ; YOU KNOW ALL THAT PASSES THROUGH MY MIND ; YOU MUST TELL ME ABOUT YOUR IMPRESSIONS AND ACT UPTO MY TELEPATHIC SUGGESTIONS'.

After this, you may think of something and the subject would speak out accordingly. You may mentally suggest him to do something and he would do it accordingly.

All the various forms of 'hypermedistic' experiments explained so far, represent a very

highly developed spiritual culture in both the subject and the operator. The operator himself must previously observe certain mystical practices for the emergence of 'Personal Magnetism'. It is then and then alone that he can properly lead the subject through the path which he himself has traversed. Hypermedism is the highest stage of mysticism and corresponds to Samadhi or Baqa where the knower and the known become one. It is here that the devotee, after transcending the limitations of Space and Time, becomes omnipresent and omniscient and performs the miracles of the various 'hypermedistic' experiments.

POST-MEDISM

'Post-medism' is post-hypnotism popularly so-called with the only distinction that it repudiates the sleep-theory of the latter and substitutes in its stead the characteristic of heightened suggestibility as induced by meditation through the intervention of the hypnotist. Although the last of the stages of 'medism', it exerts an unique influence in moulding permanently the psychophysical nature of the subject. All the experiments of the 'medistic stage' have some 'post-medistic' influence which become all the more heightened

by explicit 'post-medistic' suggestions.

When a suggestion given in the 'medistic stage' is actualised in the waking life of the subject, it is called a 'post-medistic' suggestion which may be either immediate or deferred. 'Post-medistic' suggestions of the immediate type, are actualised just with the termination of 'medism'; but the deferred 'post-medistic' suggestions are carried out after the lapse of some time during the waking life of the subject. Permanent results of 'post-medistic' suggestions are obtained only through the influence of the deferred type of 'post-medism'. It is this that supplies us with a clue to the rationale of 'Medistic Therapeutics'.

Whether of the immediate or of the deferred type, 'post-medistic' suggestions when actualised, are accompanied by rationalisation. The subject during the din and bustle of his ordinary waking life, accurately acts upto the suggestions and rationalises his actions, howsoever ludicrous might they be. The subject of the 'post-medistic' experiment acts, as it were, unconsciously in his ordinary conscious life; he feels an impulse to act in a particular manner and does not know why he has to do like that. But when the action has been performed even in spite of himself, he begins

to weave out a reason for it.

I. FORMS OF POST-MEDISM

'Post-medism' may be of two prominent forms: Passive and Active. In its passive form the subject is simply led away by the suggestions from the hypnotist even against his conscious volition. He might remain silent and passive, but the suggestions will exert their influence all the same. The various sense-organs of the subject, not excluding his involuntary systems, may be passively influenced by the force of 'post-medistic' suggestions. Thus, if it is suggested to the subject that 'to-morrow at 3 p. m. you will have a severe headache', he will surely get it. Similarly, the circulation of blood can be controlled by 'post-medistic' suggestion. Even anæsthesia, hyperæsthesia and all other possible experiments of the medistic stage, can be equally performed by 'post-medistic' suggestions. 'Post-medistic' appreciation of 'time' becomes wonderfully accurate. Thus, if the subject is told that after a specified number of minutes, he must write down his name, the time of the day and forget all about his actions, he would assuredly carry out the suggestions. In deferred 'post-medism' the subject

may even be compelled to act after months and years just in accordance with the suggestions received from the operator. Such 'post-medistic' suggestions the subject will carry out, more or less, passively.

In active post-medism, on the other hand, the subject has to bring about certain necessary changes in the environment before he actualises the suggestions received from the operator. Here too he acts, more or less, unconsciously although displaying intelligence or rationalisation for his actions. Thus, if the subject is suggested that just after he wakes up, he must snatch away the fountain-pen from the pocket of a particular person in the room and then hide it within the flower-bowl, he would do accordingly without any hesitation. If again it is suggested that just 5 minutes after he wakes up, he must run down to his wife and shake hands with her, he would do so and rationalise his action if pressed for any reason. In a similar manner, if it is suggested that after one week's time he must go to the house of his neighbour and ask him to do a particular type of action, the subject is sure to carry out the suggestion to the letter.

All these forms of 'post-medism' of the pas-

sive or of the active type, belong to the lower demonstrative group. These can very well serve the purpose of stage-demonstration. In the higher form, 'Post-medism' is therapeutic in its nature.

2. DANGERS OF POST-MEDISM

If 'post-medistic suggestions' have got such a lasting influence in moulding the nature of the subject, so much so that he can be compelled to do actions even against his will, is it not possible for the vicious operators to force their subject to do immoral and criminal actions? It is mainly on this supposed danger in 'post-medism' that the practice of Hypnotism was banned, from time to time, in various countries of the world. In fact, the effectivity of 'post-medistic' suggestion is determined by the nature of the subject. If the subject is good, he can never be compelled to do vicious actions; and if he is religious or moral, he can never be compelled to perform any irreligious or immoral action. It is on the basis of these facts that the danger of 'post-medism' has been greatly minimised.

It has been argued again that 'post-medistic' suggestion makes the subject a slave of the operator. It is also claimed that it weakens the will-

power and self-control of the subject; but facts prove to the contrary. Instead of weakening the subject in any way, 'post-medism' can effectively remove his ailments and drawbacks and strengthen him both mentally and physically. The therapeutic value of 'post-medism,' as such, can never be exaggerated.

It cannot be denied that 'post-medism' leaves behind, a more or less, permanent '*en rapport*' between the subject and the operator. Even the fixed 'complex' or the permanent emotional attitude in the subject may automatically get transferred into the person of the operator. It was for this reason that Herr Sigmund Freud of Vienna, the father of Psychoanalysis, had to discard the use of hypnotism for the treatment of neurosis in favour of his newly devised method of 'Free-Association'.

All these inherent dangers in 'post-medism' can be effectively removed by intelligent counter-suggestions. Even the '*en rapport*' phenomenon and the fact of '*transference*' can be counteracted if the operator intends to do so. It was perhaps Freud's own weakness that acted behind the so-called difficulties that he experienced in his practice of hypnotism.

3. POST-MEDISM AND INSTANTANEOUS HYPNOTISM

Some persons boast of having a miraculous power of hypnotising others instantaneously and even against their will. They hide the real secret behind such 'instantaneous hypnotism' and thus play upon the imagination of the chuckling public to exact awe and reverence from them. If we work out the psychology of 'Instantaneous Hypnotism', the truth of which cannot be denied, we shall find that it is based upon the force of 'post-medistic' suggestion alone. Even 'Distant Hypnotism' can be explained by the influence of 'post-medism'.

No one can hypnotise an altogether new subject instantaneously. Hypnotisation is primarily based upon the willing co-operation between the subject and the operator. But once the operator succeeds in hypnotising a subject, he can be hypnotised subsequently without any difficulty by means of 'Post-medistic' suggestion. If during the 'medistic stage' the subject is given the following 'post-medistic' suggestions, he can be hypnotised almost instantaneously and even from a distance, later on :

'MR. JONES, REMEMBER THAT IN ALL FUTURE

OCCASIONS WHENEVER I UTTER THE WORD "SLEEP" YOU MUST BE INSTANTANEOUSLY HYPNOTISED. EVEN A STRONG AND DETERMINED LOOK FROM ME WOULD PUT YOU TO DEEP SLEEP INSTANTANEOUSLY'.

This type of suggestion is sufficient for 'Instantaneous Hypnotism'. It is on this basis of 'Post-medism' that a subject can be instantaneously hypnotised by anything you please, a glass of water, a marble, a blade of grass and what not.

'Distant Hypnotism' too is based upon Post-medism. If you have to hypnotise one of your regular subjects from a distance, you have to give him the following post-medistic suggestion:

'MR. JONES, REMEMBER THAT IN FUTURE, WHENEVER I COMMUNICATE TO YOU THE WORD "SLEEP" EITHER THROUGH TELEPHONE OR TELEGRAPH OR A LETTER, YOU MUST FALL DOWN FAST ASLEEP AND WAKE UP AFTER ENJOYING A HEALTHY AND REFRESHING SLEEP'.

This type of suggestion is sure to remain effective for ever, if the subject is highly 'suggestible' and the '*en rapport*' between the subject and the operator is favourable. After giving such suggestions during the 'medistic stage', you can

test the truth of 'Distant Hypnotism' by telephone or telegraph or a post-card.

4. THE VALUE OF POST-MEDISM

The value of 'Post-medism' out-balances its dangers. Practically there can be no danger in 'Post-medism' if the operator has thoroughly practised and grasped the principles of 'Personal Magnetism'. If the operator has spiritualised his desires, there is no reason why he should hypnotise persons for immoral purposes. Even the lower forms of 'post-medistic' experiments which are demonstrative in their nature, leaves a healthy influence after the subject has been dehypnotised. The higher class of 'post-medism', which is mainly therapeutic and spiritualising in outlook, can have no danger at all. By removing the ailments and sufferings of humanity, 'post-medism' can assuredly exert a beneficial influence upon the degraded materialistic world of today.

Both 'Hyper-medism' and 'Post-medism' represent, as such, the higher aspects of Hypnotism. The experiments of these stages are primarily meant for regenerating humanity, whereas the 'premedistic' and 'medistic' experiments are demonstrative in their outlook.

LECTURE IX

MEDISTIC THERAPEUTICS

ITS RATIONALE

The science of 'Medism' is essentially a therapeutic branch of mysticism. It employs the spiritual force of 'Personal Magnetism' and 'suggestion' for the treatment of diseases. 'Medistic therapeutics', as such, sweeps aside the artificial distinction between the various forms of Psychotherapy, from Faith-healing to Psychoanalysis, which employ 'suggestion' either consciously or unconsciously, for curative purposes. In general, it induces a state of 'meditation' in the patient and gives him relief through 'suggestions'. Even the saints and the sages of the bygone days were pastmasters in 'Medistic therapeutics'. The 'indirect suggestions' that they conveyed through touch or 'Passes', breath, water, roots and herbs; magic, talisman, incantation, amulets, fetishes and charms, have wonderfully cured patients of all varieties. 'Medistic therapeutics' as such, is the most important method in the psychiatrist's armamentarium.

Being essentially a form of mysticism, 'Medism' traces the cause of disease of death and pestilence, to the spiritual degeneration and the materialistic culture of the age. By neglecting the spiritual nature of man, Materialism has sadly identified him with his body and found the cause of his diseases in his bodily derangements. 'Medism', on the other hand, regards man as essentially spiritual in nature to which his mind and body serve as mere vehicles of expression. "The spiritual nature of man was long recognised by the philosophers and the sages of the East and happily, they remained unaffected by many of the diseases which have been devastating the world today."¹ 'Medistic therapeutics' attempts to bring spiritual regeneration in the ailing humanity by combating diseases through 'Personal Magnetism' and 'suggestion'.

'Medistic suggestion' which cures diseases must not be interpreted as merely psychological in nature. It is fundamentally spiritual in nature being determined by the spiritual force of 'Personal Magnetism' in the physician. It is directed to spiritualising the suffering humanity and its effectivity

¹ My Lecture on 'Hypnotism as a method of Psychotherapy', published in the 'Weekly Observer', 4th Jan. 1940, Allahabad.

is based upon 'Personal Magnetism' and self-confidence in the physician. A man in the street can simply utter or speak out words, but he cannot suggest in the proper sense of the term. If 'suggestion' has to carry any weight at all, it must be surcharged with the 'Personal Magnetism' in the physician. When a therapeutic suggestion is repeated for a number of times by a magnetic personality, it stimulates the spiritual nature of the patient himself which accelerates the affected mental and bodily functions and cures him ultimately. Cure through 'Medistic therapeutics' is, as such, self-cure.

Medism and Medicine

Being a spiritualising agent, 'Medistic therapeutics' must necessarily differ from the science of Medicine which is fundamentally materialistic in its approach. They differ simply in their angle of vision, not in their ultimate objective. Medicine does not cure in the proper sense of the term; it simply stimulates the curative energy as already lying dormant in the patient. 'Medistic therapeutics' does the very same thing by means of 'suggestion'. The main distinction between them is that medicine attacks disease from the side of body,

whereas 'Medism' attacks it from the side of spirit which, by controlling both the mental and the bodily functions of the patient ultimately cures him. Due to its materialistic outlook, the science of Medicine fails to give relief to patients suffering from mental, moral or spiritual drawbacks which 'Medistic therapeutics' alone can successfully cope with.

The doctors of Medicine have failed to take into consideration the effect of unhealthy auto-suggestion in originating diseases. In fact, every disease has, more or less, an autosuggestive basis which can be counteracted only by 'Medistic suggestions'. The science of Medicine, as such, is very much limited in its scope and it can never hope to be an all-comprehensive science so long as it neglects the real spiritual cause of diseases.

Medism is an effective remedy for all types of diseases. It cures the physical diseases of the material self by stimulating the higher spiritual self of the patient. Medicine, on the other hand, follows the reverse method and tries to influence the higher psycho-spiritual nature of the patient by administering medicines to his lower bodily self. The medical method is, as such, illogical and unscientific. The method of 'Medism', on the other hand,

is strictly scientific as it appeals directly to the higher spiritual self for bringing about the desired psycho-physical remedies. Even from the standpoint of evolution, the higher comprehends the lower and not vice versa. Spirit can control mind and body respectively, but the latter cannot control the former. Although the purely physical diseases are amenable to medical treatment, these can equally be cured by 'Medistic suggestions' which gradually affect the body by stimulating the higher psycho-spiritual nature of the patient. In view of its wide applicability, Medism is undoubtedly superior to the science of Medicine which is so limited in its scope.

Not to speak of the Medical method, even the various forms of Western Psychotherapy have failed to take into consideration the spiritual background of diseases. The Psychotherapists have no doubt, advanced one step forward than the medical men in recognising the cause of diseases as mental which the latter neglected; but 'Medism' has gone ahead of all these systems of treatment by emphasizing the spiritual cause of all ailments, mental, physical or moral. The Medical man gives treatment from the side of the body, the psychotherapist from the side of the mind, but the practitioner in 'Medism' attacks

diseases by stimulating the latent spiritual curative energy of the patient who ultimately cures himself. Medism, as such, is wider than both Medicine and Psychotherapy.

Although primarily materialistic in its outlook, the science of Medicine has implicitly recognised the psychological significance of diseases, but it has never been able to dive deep into their spiritual cause. Thus, Dr. William Stokes, referring to the treatment of 'heart-diseases' has aptly observed: 'One of the most certain remedies consists in removing from the patient's mind the apprehension that his heart is organically diseased.'¹ Dr. Graves too has emphasised the 'power of moral impressions' in accelerating the cure of diseases.² Sir James Paget has similarly maintained that 'there is scarcely an organ the nutrition of which may not be affected by the mind.'³ Dr. Hack Tuke has also opined that 'the mere concentration of the mind may excite the action of some parts and lower that of others'. It has been found that the psychological substratum of gout is worry, of eczema—mental depression, and of diabetes—

¹ 'Diseases of the Heart'.

² 'Clinical Lectures on the Practice of Medicine'.

³ 'Lectures on Surgical Pathology'.

anxiety of some sort or other. If mind has such an influence upon the body, may we not presume that all our diseases have some psychological and, ultimately, spiritual cause behind them? If conscious or even unconscious 'suggestion' can be the cause of disease, may we not maintain that such unhealthy 'suggestions' can be very well counteracted by infusing in the patient healthy 'auto-suggestions' through 'Medism'?

Although the doctors of Medicine have recognised the psychological substratum of physical diseases, they have never acted upto their own discoveries, nor they had the requisite stamina to preach their discoveries from the public platforms. Perhaps, due to their professional difficulties and their inherent jealousy against the practice of Psychotherapy, the doctors of Medicine have been always at daggers drawn with the 'Mental Healers' of the bygone days. Being unable to bear the sight of 'Medicineless cures', they always spoke against the various forms of psychotherapy, from 'Faith-healing', 'Hypnotism' to 'Psychoanalysis'. In order to safeguard their profession from an inevitable collapse, they conspired and criticised vehemently the practice of Psychotherapy in all its various forms. It was simply due to such vile

tactics of the medical men that the practitioners in 'Medism' have been relentlessly persecuted and mercilessly butchered through generations. It was again, due to their malicious propaganda that the practice of 'medistic-therapeutics' was severely attacked, discouraged and ultimately prohibited by the different Medical Associations and the government of various countries. During the days of the Long Parliament, three hundred practitioners in 'Medism' were executed on the charge of 'Witchcraft'. Mesmer was exiled several times from Paris on the charge of inducing immorality in his patients. Due to such vehement oppositions by 'The Faculty of Medicine' at Paris, Louis the XVI prohibited the practice of 'Mesmerism' in the year 1784. Even in London, Dr. Elliotson of the University College Hospital, was prohibited to use Hypnotism in the year 1838. In this way, the medical men have tried their best to crush the practice of 'Medistic-therapeutics' while still in its infant stage.

In spite of all such bans and prohibitions, the practice of 'Medism' thrived secretly, but the medical men became more and more virulent against the practitioners who began to be stigmatised as quacks, impostors or jugglers. Even the

Pharisees did not hesitate to call Jesus Christ 'the prince of the devils' when he struck 'his hands over the place and recovered the leper'. Galen and Paracelsus were similarly held to have 'tampered in the black-art and performed.....cures by a compact with Satan'. Dr. Burton too characterised Mesmeric cures as devilish in nature and exhorted that 'it is better to die than be so cured'. Dr. George Corfe of the Middlesex Hospital observed similarly: 'I hesitate not to affirm that it is from the devil'. Dr. Ludwig Buchner identified Hypnotists with jugglers in his well-known book 'Force and Matter'. The Medical Journal '*Lancet*' of September 15, 1838 dared declaring: 'We regard its abettors as quacks and impostors'. Dr. J. A. Wilson, the Harverian orator of 1850, bursted out in an angry mood: 'Get out of the way.....you Mesmerists, growing rich by systematic quackeries'. And the Harverian orator of 1848, Dr. Francis Hawkins, observed unhesitatingly: 'Among the quacks, the impostors called Mesmerists, are in my opinion the especial favourites of those, both male and female, in whom the sexual passions burn strongly, either in secret or notoriously'.

In a similar manner, the medical men began to circulate maliciously certain imaginary dangers of

Hypnotism or Mesmerism. That is why Dr. George Corfe declared in his pamphlet 'Mesmerism Tried by the Touchstone of Truth': 'All the patients have universally expressed themselves worse than before when real disease existed; and when nervous disorder only were present, the mind has been worked upon, the lascivious passion has been excited, and the will, unable to control the animal desires, has lost its balance, and the patient has been momentarily stupefied,.....but to wake to a more libidinous state than before and this has sent them sooner or later to wander about the streets to gratify their lusts, and thus they have become open prostitutes'. Sir Andrew Clark observed similarly: 'The habitual use of Hypnotism on women is greatly injurious, both morally and intellectually'. But, fortunately, these medical men had no practical knowledge about the merits of Hypnotism and of other forms of Medism. Thus they failed to achieve their objective even after carrying on such a vile and malicious propaganda.

Far from doing any harm, Hypnotism has been found to be absolutely safe compared to the poisonous effects of medicine. The expert Hypnotists bear testimony to the truth of this statement. Prof. MacDougall who characterises Hypnotism as 'the

most important, the most fruitful and far-reaching method of Experimental Psychology', has observed that 'the patient cannot be easily induced to perform any action to which his moral character is directly opposed.'¹ Prof. Sylvian A. Lee has similarly opined that 'a patient, even when profoundly somnambulant, will generally resist any suggestion which is repulsive to his feelings.'² Dr. Bernheim of the Nancy school has maintained that 'hypnotic sleep in itself is beneficial, and is as free from harm as is natural sleep'. According to Prof. Heidenhain, 'Hypnosis is harmless, but may do much good'. Prof. J. Louis Orton has observed rightly: 'The notion that hypnotic treatment weakens the character is the opposite of fact'.

Medicine leaves behind a more or less unhealthy effect even when the patient is declared as cured. Its method is to counteract one existing poison by another poisonous drug. But medical suggestions, if skilfully applied, can have no such unhealthy after-effect. In fact, the doctors of medicine, due to their ignorance in the effect of suggestion, very often do more harm than good to their patients.

¹ 'Abnormal Psychology'.

² 'The Practice of Hypnotic Suggestion'.

Emile Coue, the Nancy apothecary of 'Autosuggestion', has rightly observed: 'If a doctor who by his title alone has a suggestive influence on his patient, tells him that he can do nothing for him, and that his illness is incurable, he provokes in the mind of the latter an autosuggestion which may have most disastrous consequences.'¹ In reality, most of our ailments and diseases are due to the effect of unhealthy autosuggestion. A man who constantly thinks and complains of illness becomes ill in no time and chronic diseases which generally baffle the medical science being mostly psychological in nature, are amenable to Medistic therapeutics. If, over and above the already existing disease, a renowned doctor suggests to his patient that his disease is of a very serious type or that it is incurable, there is every possibility that the patient will be led away by such suggestions and thus bring utter ruin upon himself. If on the other hand, the very same doctor suggests that the disease is sure to be cured soon, half the remedy is already attained. Thus, 'Medistic Therapeutics' remedies the defects of medical treatment and effects cures through suggestions.

¹ 'Self-mastery through conscious Autosuggestion'.

The Rationale of Medistic Therapeutics

Acting upon the fundamental principle that all forms of diseases are more or less based upon the spiritual degeneration of the patient, 'Medistic-therapeutics' attempts to cure him by infusing healthy autosuggestions. Yogi Ramacharaka has rightly observed that 'the mind of the patient is relieved of adverse autosuggestions by the positive suggestions of the healer.'¹ It is generally needless to induce the stages of 'Medism' or 'Hypermedism' for the treatment of diseases, as 'suggestions' given in the 'Premedistic' or waking state of the patient prove equally effective in giving relief if the patient remains in the proper meditative and receptive mood.

When the patient comes to the physician for his treatment, he generally remains highly 'suggestible', so much so that whatever the physician tells him he takes that for granted without any hesitation provided, of course, that he has unbounded faith in the physician. It has been found that a patient who has no faith in the efficacy of medicines nor in the personality of the physician, remains unaffected by medical treatment. While on the

¹ 'Yogi Philosophy'.

other hand, if he has great faith in an ordinary doctor, he is sure to be cured by him even when the latter gives 'coloured water' in place of medicine. Why is this so? It is simply because the patient, due to his faith in the doctor, believes that he is sure to be cured by anything the doctor might give him; and actually even when simple 'coloured water' is given him by the doctor, the patient picks up an unconscious healthy 'autosuggestion' which alone cures him, in course of time.

The rationale of Medistic-therapeutics is, as such, suggestion and suggestion alone; and the various forms of Psychotherapy, as practised by different schools of thought from times immemorial, have been based upon the suggestive basis of 'Medistic-therapeutics'. As has been already mentioned, Medism recognises two types of suggestion, direct and indirect. In the direct form, suggestion is administered vocally; whereas, in the indirect form, it may be conveyed through 'passes', gestures, magnetised water or powder, amulets, charms, fetishes, or through magic and incantations, to mention only a few. All these various forms of 'indirect suggestions' infuse healthy 'autosuggestions' in the patient and ultimately cure him. W. Bromberg has rightly observed that 'the psycho-

logical substratum beneath amulets, fetishes, charms and talismans, is the same.¹ They may or may not convey the mystical properties as the practitioners themselves advocate, but their effect remains all the same inasmuch as they stimulate the spiritual curative energy of the patient and help him for his recovery.

If it is asked, why is it that the patient accepts the 'suggestions' of the physician without any hesitation, it may be replied that it is simply the force of Personal Magnetism in the latter that stirs up faith of the former who is made so very 'suggestible' that his power of conscious resistance is kept at bay thereby. It is due to this factor of 'faith' that the very same medicine given to the same patient by different doctors, under similar conditions, achieve altogether different, if not, contrary results. Similarly, the same type of suggestions, either direct or indirect, when given by different personalities would bring about dissimilar consequences. Thus the personality of the physician counts much in accelerating the cure of diseases. 'Suggestions' from magnetic personalities achieve almost instantaneous relief to the patient. That is

¹ 'The Mind of Man'.

why Medistic-therapeutics stresses upon the cultivation of Personal Magnetism by the physician before he can adopt it as his profession. Yogi Ramacharaka has rightly observed that "The mental attitude of the healer is impressed upon the patient by the attitude, words, tone and demeanour of the healer, and the mind taking upon the suggestion is benefited thereby."¹ The effectivity of suggestion is, as such, directly determined by the personal magnetism in the physician.

The Western psychotherapists have gradually tended to minimise the role of the operator in the treatment of patients. They maintain that the patient by himself alone can cure himself by means of healthy 'autosuggestions' even without having any guidance from expert physicians. Along with the elimination of the physician, the question of Personal Magnetism is rendered unnecessary, for curative purposes. Emile Coue and Dr. Baudouin, the Nancy apothecaries of Autosuggestion, have totally neglected the necessity of Personal Magnetism in the physician. The Psychological theory of the Nancy school has undoubtedly remedied the defects of the Pathological and Physiological theories of

¹ 'Yogi Philosophy'.

the Drs. Charcot and Braid, but unfortunately, it has failed to take into consideration the higher spiritual significance of Suggestion which, in order to be effective at all, must be surcharged with Personal Magnetism of the physician. The Nancy school maintains that constant repetition of 'auto-suggestion' in a mechanical manner influences the subconscious imagination of the patient and cures him. It is claimed that the thought or the will of the patient remain unaffected by the repetition of 'Autosuggestion'. Cure through autosuggestion, as such, has been explained away in a purely mechanical manner. The furthest development of this tendency has culminated in the so-called 'Psychophonic treatment' of Dr. Radwan who claims to cure patients by playing on gramophone records containing appropriate 'suggestions.' It is in this manner that western Psychotherapy has gradually eliminated the physician from the field of Psychotherapy.

But these psychotherapists have lost sight of the fact that they themselves are more or less, magnetic personalities and it is mainly the influence of their Personal Magnetism that goes a long way in curing diseases. The patient, when left to himself, fails to weave out the appropriate formula for 'Auto-

suggestion' for his recovery. That is why he needs the guidance from an expert physician who, due to his 'insight', can diagnose the disease properly and prescribe the appropriate formula for auto-suggestion. Yogi Ramacharaka has rightly observed: 'Suggestions of healing given to others, operate on the same principle as do the autosuggestions.....except that the healer must impress upon the mind of the patient the desired conditions instead of the patient's doing it for himself.'¹ Thus, the personality of the physician is of paramount importance in 'Medistic therapeutics'. If the physician possesses highly developed 'Personal Magnetism' and 'Will Power', his 'suggestions' would be readily accepted by the patient who would ultimately cure himself through 'auto-suggestion'. It is mainly the Personal Magnetism in the Nancy physicians that determines the curative virtue of their 'suggestions'. The thought of the patient remains constantly directed upon his illness and, as such, he cannot concentrate upon healthy 'autosuggestions' by his own effort. His will-power has to be strengthened by the force of Personal Magnetism in the physician who has to select a prescribed for-

¹ 'Yogi Philosophy'.

mula of autosuggestion for the patient's use. Swami Vivekananda has rightly observed: "That which strikes the sick person whom you are trying to help is not thought, but power."¹ This power is the spiritual force of 'Personal Magnetism' in the physician which, by stimulating the 'Will-power' in the patient, adds strength to his autosuggestion and ultimately cures him.

The effectivity of suggestion is, as such, directly based upon the strength of Personal Magnetism in the Medistic-physician. In fact, both 'hetero-suggestion' and 'auto-suggestion' act under the same principle. When 'hetero-suggestion' from the physician is surcharged with Personal Magnetism, it is immediately transformed into the patient's 'auto-suggestion' and the desired cure is achieved. Even the indirect forms of 'suggestions' as conveyed through 'passes', talisman and incantations etc., get moulded into healthy 'auto-suggestion' by the patient himself only when they are backed by the force of Personal Magnetism in the physician. Thus, in Medistic therapeutics, the physician plays the most important role. Once the appropriate suggestions have been conveyed to the patient, the physician

¹ 'The Complete Works', Vol. VI.

may withdraw himself from the scene of future treatment; but even then, he would be acting 'ideally' as the spiritual regenerator of the patient. His physical presence would no longer be needed. The patient would be influenced and cured by him even from a distance.

'Suggestion' and not 'sleep' being the underlying principle of 'Medism', Medistic suggestions given in the ordinary waking life proves as curative as the 'hypnotic suggestions' provided the physician has the required Personal Magnetism to influence the patient. The physician must be very cautious in diagnosing the disease properly, for wrong diagnosis leads inevitably into wrong treatment. He must also be master of human psychology. Here the knowledge of Psychoanalysis which supplies the technique for diving into the unconscious 'complexes' of the patient, proves highly useful. In fact, Psychoanalysis has undoubtedly immense diagnostic value. As a method of Psychotherapy, it is cumbersome and uncertain. Growing out of the practice of Hypnotism, Psychoanalysis has unfortunately declared war against its ancestor. Sigmund Freud, the father of Psychoanalysis, employed Hypnotism for the treatment of hysteria before he devised the so-called method of 'Free-

Association' which claims to have dispensed with 'hypnosis' altogether. In practice, however, Psychoanalysis employs 'Medistic suggestions' for the treatment of mental disorders. Mere 'abreaction' without 'transference' and 'sublimation' fail to effect the desired cure. Psychoanalysis, like 'medistic therapeutics', does not put a patient into deep 'hypnosis', but it cannot be denied that the curative effect of its method of 'Free-Association' is supplied by suggestion and suggestion alone. The re-educational technique of Psychoanalysis which gives the patient an 'insight' into the necessity of 'transferring' or 'sublimating' the 'repressed complex', is based upon the application of skilful suggestions.

'Medistic therapeutics', is wider in its scope than Psychoanalysis inasmuch as like the latter it does not dispense with 'hypnosis'. It believes both in the efficacy of medicine on the one hand, and in the so-called superstitious methods of treatment, on the other; but it differs from Psychoanalysis in laying stress upon the influence of 'suggestion' in the treatment of diseases. When an appropriate suggestion is repeated for a particular length of time, it gets strengthened in the form of a fixed 'idea'; then, through the influence of the 'Law of

Ideo-motor Action' the desired spiritual regeneration is achieved and the patient is relieved of his ailments and agonies. Thus, 'repetition of suggestion' is one of the essential principles of 'Medistic therapeutics' which proves efficacious even in the ordinary waking life of the patient.

The other important principle of 'Medistic therapeutics' is the application of 'Post-medistic suggestion'. Here the patient has to be put into actual 'hypnosis' or 'Medism' before the 'Post-medistic' suggestions can be applied for obtaining permanent relief. The various forms of 'Medistic therapeutics' so far considered, are carried out during the conscious and ordinary waking life of the patient, but 'Post medistic suggestion', in order to be effective at all, must be given after inducing a state of meditation which is characterised by a heightened degree of 'suggestibility', in the patient. In the former, suggestions are primarily directed upon the conscious mind of the patient which, through the force of repetition, gradually take root in the unconscious; whereas in hypnotism suggestions reach the unconscious directly and mould the conscious waking life of the patient through the lasting effect of post-hypnotic suggestion and the desired cure is obtained in due

course.¹

Thus, the rationale of 'Medistic therapeutics', whether in the ordinary or in the 'meditative' state, is suggestion and suggestion alone. The effectivity of suggestion is based upon the 'insight' and 'Personal Magnetism' of the physician on the one hand, and the 'faith' and 'suggestibility' of the patient, on the other; then the inevitable effect of the 'Law of Ideo-motor Action' brings about the desired cure.

¹ Quoted from the author's article on 'Hypnotism and Psychotherapy', published in 'The Hindustan Times', Delhi, dated April 22, 1940.

LECTURE X

MEDISTIC THERAPEUTICS—(*concl.d.*)

'Medistic therapeutics', as has been already mentioned, comprehends within itself all known forms of Psychotherapy which employs 'Suggestion', in some form or other, after inducing in the patient a state of 'meditation' for healing purposes. Although primarily a combination of the methods of 'direct' and 'indirect' Suggestions as conveyed by the earlier types of Psychotherapy, such as 'Faith-healing', 'Christian science', 'Suggestive therapeutics', 'Magnetism', 'Mesmerism', 'Hypnotism', 'Psychoanalysis' etc., 'Medistic Therapeutics', does not deny at the same time, the efficacy of medical treatment. It simply points out the importance of 'Suggestion' in the treatment of diseases which the practitioners of medicine generally neglect. Every disease, according to it, has a more or less, psychological background and 'Medistic therapeutics' gives treatment to patients by bringing about a spiritual regeneration in him through the spiritual forces of 'Personal Magnetism' and 'Suggestion'.

'Medistic therapeutics', as such is a new name, not a new thing; its method is nothing more than a combination of the various methods of 'Suggestive therapeutics', so far known.

Method

In explaining the various methods of 'Medistic therapeutics' which I have been successfully employing during my psychotherapeutic career, I have to mention my method of treatment is divided into three well marked stages: (1) The Recording stage, (2) The Diagnostic stage, and (3) The Therapeutic stage.

(1) The Recording stage consists of procuring a faithful report of the disease from the patient himself which may be supplemented by reports from his relatives. The patient must be asked to write out a complete history of his disease without omitting anything which might appear to him as insignificant. This report from the patient helps the physician in understanding the disease properly. It generally happens that the patient remains ignorant of the origin of the disease as most of the diseases are rooted far back in his childhood. He must write, among other things, his physical and psychological drawbacks with special reference to

their symptoms. Over and above all these, the patient must supply the physician with the record of his general attitude towards life, his social and sex relations. Even for purposes of 'Distant treatment' where the patient cannot meet the physician personally, all these details must be sent. When the patient can meet the physician, this must be invariably done inasmuch as 'treatment at hand' is obviously far better than 'Distant treatment'. The physician, on his part, must record his own impressions about the patient's ailments. Even the petty mannerisms must not be lost sight of, as they may supply the physician with valuable clues to the nature of the disease.

Over and above all these, the patient must keep a record of his dreams, for dream, according to Freud, 'is the *via regia* to the unconscious'. During his conscious waking life, the patient, represses all the anti-social 'wishes' into the Unconscious chamber of his mind. This 'repression' is done by what Freud calls, 'the endo-psychic censor'—the moral-self in us. During sleep, when the conscious mind slumbers and the 'censor' relaxes, these 'repressed wishes' invade the field of consciousness in the form of dreams. Thus, dreams according to Freud, are symbolic manifestations of

'repressed wishes'. But unfortunately, Freud has laid too much emphasis upon the past, in interpreting dreams. That is why he has failed to explain the Prophetic and the Telepathic dreams.

Dream, as this book upholds, is an emergent quality which symbolically represents a tendency. This tendency reflects the spiritual development in the dreamer attained through his past and present self-culture which points towards the future. When the 'manifest content' of the dream is interpreted, the physician gets a glimpse into the patient's 'latent' tendencies. That is why, 'Interpretation of Dreams' forms an important method of 'Medistic therapeutics'. Dreams can be very easily interpreted by the 'Method of Free-Association' of Psychoanalysis. The validity of the interpretation is determined by its acceptance by the dreamer himself. Dream interpretation throws a flood of light on the cause of the symptoms of the patient's disease.

When the patient has supplied the physician with a record of his ailments, this must be verified by his friends and relations. The physician must be told if the disease is suspected to be hereditary, for in that case an altogether different line of treatment might have to be followed. It does not

matter even if the disease is seriously chronic or hereditary, for 'Medistic therapeutics' has proved to be an infallible remedy for all diseases where medicine fails. After procuring a record of the ailment from the patient, together with all his dreams and symptoms, the 'Diagnostic stage' of 'Medistic therapeutics' begins.

(2) The 'Diagnostic stage' is the most important and the most difficult stage of 'Medistic therapeutics' in which the physician has to depend mainly upon his 'insight' into the nature of the disease. In this stage, the main task of the physician begins. In the 'Recording stage', he has to remain more or less passive as the patient has to do the recording work; but here the physician himself has to be very alert and active in seeing through the symptoms and interpreting them. The physician has not only to observe the various symptoms of the patient and record them; he must be able to diagnose properly the real cause of those symptoms, inasmuch as the success of the treatment is dependent upon proper diagnosis of the disease.

For the purpose of exact diagnosis, the physician may take the help of (a) medical experts or specialists. Even (b) instrumental diagnosis by X-ray, Cardiography, Thermometer and by other

required instruments may be obtained; and stools, urine, sputum and blood etc., may be properly examined. The beginners must invariably consult expert psychotherapists both for diagnosis and for treatment, otherwise they may do incalculable harm to their patients. Instrumental diagnosis may, at times, be dispensed with, if genuine (c) 'clairvoyants' could be questioned after inducing Hypermedism. Although a very rare occurrence, I have been greatly helped by my 'clairvoyant' subjects in diagnosing accurately, complicated diseases which baffled even instrumental diagnosis. As it is unsafe to rely on diagnosis by 'clairvoyants', the beginners who have become expert hypnotists would do well to (d) hypnotise the patient and obtain his own diagnosis of the disease. The patient, when hypnotised, will give a fairly accurate report about the nature of his ailment and also of its productive cause. The conscious mind of the patient remains ignorant of the slight physical and mental changes as productive factors of the disease which invariably impress upon his unconscious mind. Under hypnotic 'trance', all these factors come to the level of the patient's conscious mind, and thus enable him to glimpse into his 'unconscious complexes'.

In case the patient cannot be hypnotised for

the purpose of diagnosis, the only course open to the physician is the (e) Psychoanalytical method of 'Free-Association'. The 'Free-Association' method is, unfortunately, not free in the true sense of the term. As in hypnotism, the patient here has to relax and remain uncritical and passive as far as practicable. He is then asked by the physician to give a fairly accurate association to certain symptoms of the disease which the physician considers to be important. The 'Free-Association' method is, as such, a misnomer; it should be better called 'Controlled Association'. In fact, the method of 'Free-Association' developed out of what is known as the method of "Talking Cure". Its diagnostic value cannot be denied although its curative virtue has been very much doubted even by experts. In applying the method of 'Free-Association', the physician has to select certain suggestive symptoms and the patient has to give 'Free Associations' to all of them. The patient must not hide anything from the physician as that would seriously handicap the progress of diagnosis, as also of treatment. He must be induced to tell everything even if it be unpleasant, immoral, or anti-social in nature. The duty of the patient in Psychoanalysis, is the duty of a reporter; he must

not be allowed to criticise or rationalise the chain of ideas as they creep into his mind.

While Psychoanalysing, the physician must observe minutely all the symptomatic acts and mannerisms of the patient to all of which the latter has to give his 'Free-Associations'. It is generally found that the cause of most of the symptoms is rooted in the childhood life of the patient. The physician, as such, must not be content with a mere superficial analysis of the symptoms to which only recent experiences are associated. The analysis must be pushed still further back till the childhood level of the patient's unconscious is reached. The moment the patient is found to hesitate to give further 'Free-Associations', it has to be understood that he is exerting 'resistance' upon an important anti-social and 'repressed complex' which is forcing its entrance into the field of his consciousness. Here the task of the physician would be to encourage the patient to lift the ban upon the 'complex' and to speak it out frankly. It is in this manner that even serious types of 'mental disorders' such as, 'Dementia Praecox', 'Paranoia', 'Delusions', 'Phobias' and 'Inferiority Complex' and others of this type, can be properly diagnosed after a number of 'sittings'.

(3) The 'Therapeutic stage' of 'Medistic therapeutics' comes after its 'Diagnostic stage'. When the disease has been properly diagnosed and its originating cause discovered by any of the above methods, the physician has to prescribe appropriate remedies which must be directed to root out the cause of the symptoms of the disease. Here the most important therapeutic method is supplied by (a) the Personal Magnetism of the physician. The Medistic-physician must be a reservoir of Personal Magnetism which, by itself alone, can effect miraculously instantaneous cures, at times. It is simply by means of this spiritual force of Personal Magnetism that the saints and sages of the bygone days were pastmasters in giving relief to the suffering humanity.

In the materialistic world of to-day the 'Medistic' physician has to move with the times. He cannot retire into the hills and hope to bring spiritual regeneration into the world. It is better for him to live in a well-furnished bungalow with different rooms for carrying on properly his therapeutic practice. It may be mentioned here that although the practice of 'Medistic therapeutics' does not involve much expenditure on the part of the physician, the patient must not be given

free treatment on that account and there are reasons for this. Generally, patients are averse to any form of treatment which does not administer medicines at all. 'Medistic therapeutics', being predominantly a combination of the various methods of Psychotherapy, lays more emphasis upon psycho-spiritual, rather than medical treatment. That is why patients generally remain sceptical about the merits of psychotherapeutic treatment. If, however, the patient is made to pay every time he consults the physician, he becomes more regular and interested in the progress of his treatment than he would otherwise do. The amount of the fee per sitting should vary with the financial position of the patient. The principle is that the patient must be made to pay to his capacity. Really poor people may be given free treatment as their faith in this form of treatment remains stronger than that of the richer ones. In fact, poor and illiterate villagers generally derive more benefit out of 'Medistic therapeutics' than rich and the educated cockneys. If the latter class of people are heavily taxed, they are expected to co-operate with the physician and thus derive ready and lasting benefit out of the treatment. Thus it is mostly in the interest of the patient himself that the physi-

cian has to charge the fees.

The moment the patient meets the physician, the latter must welcome the former most cordially, shake hands and offer a seat just in front. The physician must keep his eyes fixed into the base of the patient's nose and try to influence him mentally by his Personal Magnetism. Then after 2 or 3 sittings when recording and diagnosis have been done, the physician may give the patient some appropriate medicines along with a definite formula of (*b*) auto-suggestion. At first, the general auto-suggestion formula of Emile Coue may be prescribed. It runs thus: 'Day by day, in every way, I am getting better and better'. This auto-suggestion has to be repeated at least 20 times, morning and evening. The best time for applying 'auto-suggestion' is after retiring in the night and before leaving the bed in the morning. The physician must tell the patient how to practise 'auto-suggestion' properly.

The general formula of 'auto-suggestion' may be prescribed for about a week after which a specific formula has to be selected for the next week's use. The formula of 'auto-suggestion' must be varied from time to time along with the change of the symptoms and the progress of the treatment.

The physician, on his part, must apply appropriate (c) hetero-suggestions whenever the patient meets him. The best way to do so, is to suggest: 'Mr. Jones, you look so cheerful to-day; you must be feeling much better'. If the physician has a strong Personal Magnetism, the patient is sure to reply in the positive and that would greatly accelerate the progress of the treatment. When the patient is made to believe that he looks better, he would naturally feel better after some time and get cured. In fact, 'Medistic therapeutics' attempts to counteract unhealthy 'auto-suggestions' by infusing healthy 'auto-suggestions' and all its various methods have been designed with that end in view.

'Personal Magnetism' is the main pillar of 'Medistic therapeutics'. As has been already mentioned, it can be discharged through 'Suggestion' and 'Passes'—the 'direct' and the 'indirect' forms of 'suggestion'. Direct vocal suggestions must always be formulated for rooting out the symptoms by removing their cause. For this reason, proper diagnosis of the disease is essential, otherwise, the physician is liable to do serious injuries to the patient. While suggesting the physician must be careful to omit 'negative' suggestions as far as practicable. For instance, if the patient

suffers from stammering, it is injurious to suggest: 'You do not stammer; you are not a stammerer'. The reason is that the patient must be made to forget that he is a stammerer and this cannot be done if the physician repeats the word 'stammerer' while giving his 'suggestions'. Not to speak of 'hetero-suggestions,' even in 'auto-suggestion' the name of the ailment must not appear at all even if the formula is composed negatively.

While giving treatment, positive suggestions have to be given for uprooting the cause of the ailment. The physician must be a master of human psychology as that would greatly help him in understanding the personality of the patient whom he is going to treat. It must be realised that every disease is a symptom of the psycho-spiritual derangement of the patient and 'Medistic therapeutics' attempts to remove the unhealthy symptoms by strengthening the spiritual capacity of the patient who ultimately cures himself. Take the case of 'stammering' again. If instead of giving the negative suggestions as before which included the word 'stammering' the patient is told: 'you can can speak better', the progress of the treatment would be greatly accelerated. The different cases of 'stammering' and 'stuttering' that

I have been successful in curing invariably followed the above method of treatment. My principle has always been to root out the cause of the disease by means of suggestion. The disease is simply a symptom of the cause which lies deep-rooted in the Unconscious mind of the patient. 'Stammering', as I have understood it, is a 'Social neurosis' originating from the patient's lack of self-confidence and 'Inferiority complex'. My method of treatment of stammering follows, as such, the technique of instilling into the mind of the patient sufficient self-confidence, self-reliance and self-control by well-planned suggestive formulæ and the symptom of 'stammering' disappears in course of time. The same principle has to be followed while giving treatment to patients suffering from such 'mental disorders' as Paranoia, Dementia Praecox, Delusions, Hallucinations etc.

'As Medistic therapeutics' has no quarrel with medical treatment, medicines may be applied whenever considered desirable. In case the patient is found to have a strong faith in medicines, even (d) Magnetised water or powder, may be given with profit. In fact, the earlier Faith-healers and Magnetisers made the most use of such magnetised things for the treatment of diseases. Even Mes-

mer used 'Magnetised steel-plates' for giving relief to his patients. Magnetised articles produce their healing effect by means of faith and indirect suggestion. Even roots and herbs, talismans and incantations, blowing of hot or cold breath when administered by saintly persons, have been known to cure complicated diseases. These can equally be applied by the 'Medistic physician' who must be a store-house of 'Personal Magnetism'. While magnetising any mineral or other articles, the physician has to saturate the tip of the fingers of his hands with Personal Magnetism, then with the force of will-power direct his magnetism into the selected article. In doing so, the article has to be kept in his left hand and his right hand fingers must quiver for a time over the article to which his eyes have to be kept steadfastly fixed. In the course of this procedure, the physician must be mentally repeating a prescribed formula of auto-suggestion which must be directed to rooting out the cause, rather than, the symptom of the disease. Thus, 'magnetisation' is one of the important methods of 'Medistic therapeutics'.

(e) The application of 'Passes' form another important method of 'Medistic therapeutics'. Like 'magnetisation' and 'suggestion' as above, 'passes'

too transmit the spiritual force of 'Personal Magnetism' for curing patients. It is better to combine all the various methods of 'Medistic therapeutics' instead of trying one at a time. That would attack the disease from different angles and produce almost a miraculous effect. Especially in cases of physical ailments, such as pains, headaches etc., the application of 'passes' prove beneficial. The nature of the 'passes' to be applied must be skilfully selected. The quivering 'passes' with contact are far better than any of its other types. Skin-diseases of any sort can be given wonderful relief by the application of 'passes'.

All the methods, so far considered, are generally applied during the ordinary waking life of the patient. Even Psychoanalytical treatment is given in the waking state. When proper diagnosis of the disease has been done by the psychoanalytical method of 'Free-Association' and the hidden 'complexes' have been abreacted, the patient is thrown into a helpless condition. It generally happens that the patient, in order to save himself from this helpless condition, transfers the 'complex' to the person of the physician and makes the progress of the treatment all the more complicated. It is at this stage that the physician has to be very

cautious in helping the patient to (f) 'transfer' or sublimate the abreacted 'complex' to some socially useful pursuit. Thus, 'transference' and 'sublimation' serve the purpose of re-educating the patient for his recovery. The Psychoanalysts have denied the necessity of 'suggestion' in the course of their treatment, but in actual practice 'transference' and 'sublimation' can be effected by 'suggestions' alone. The personality of the analyst exerts too, a healthy 'suggestion' in the patient. Thus, the role of 'suggestion' in Psychoanalytical treatment cannot be denied.

Medistic therapeutics, as such, emphasises the importance of 'suggestion' in the treatment of diseases. The patient being utterly helpless cannot recover himself unless he is helped by an expert physician. The physician must not take undue advantage of this helpless condition in the patient by implanting into him unhealthy suggestions. He must remember that 'Medistic therapeutics' is a method of liberation and co-operation, and not of domination. The 'Personal Magnetism' and 'suggestions' of the physician must increase the 'insight' of the patient who would ultimately cure himself through healthy 'auto-suggestion'.

If the patient gets cured by the above methods,

he does not require to be hypnotised. But if hypnosis has to be induced at all (*g*) 'post-medistic suggestions' may give him relief in course of time. In doing so, the suggestions must be properly selected and after inducing the stage of 'Medism' in the patient, these should be applied with a 'post-medistic' reference. Generally the effect of 'post-medistic suggestion' becomes almost instantaneous. When the patient cannot be hypnotised for some reason or other, the physician may take the help of one of his regular subjects for (*b*) 'transferring' the disease of the patient to the person of the subject. This method of transferring a disease to some other person has been generally made use of by Dr. Luy of Paris.

In order to apply the method of 'transference' the physician should hypnotise one of his regular subjects and ask him to transfer the various symptoms of the patient's disease to his own person. The subject would inevitably do so as during hypnosis, he remains in a heightened state of 'suggestibility'. Whether he actually transfers the disease or not, he is sure to imitate the various symptoms of the patient. The patient, on his part, finding that the subject has contracted all the symptoms of his ailment, implicitly believes

that his disease has been really transferred. Whatever might be the explanation of Dr. Luy himself, 'Medistic therapeutics' maintains that such 'transference' infuses healthy 'auto-suggestion' in the patient who ultimately works out his own recovery. Believing that his disease has been taken away by the subject, he cures himself by healthy 'auto-suggestions'.

After the patient has been given the required 'post-medistic suggestions', he should be dehypnotised. Here the physician must instruct the patient to practise 'auto-suggestion' while at home. He may also be recommended certain suitable (*i*) physical exercises in order to keep the affected parts of his body strong and active. (*j*) Regular massaging may also be recommended. If in this way, the disease is attacked from various angles, nature and nurture will co-operate in effecting a spiritual regeneration in the patient to cure himself.

'Medistic therapeutics' is, as such, an all-comprehensive method of treatment which the materialistic world of to-day badly needs. For purposes of 'distant treatment' too, it has been found to be equally efficacious. In order to give 'distant treatment' to patients who cannot meet the physician in person, (*k*) Magnetism and Tele-

pathy prove to be the only effective remedies. At times the physician has to magnetise either 'water' or 'Sugar of Milk' and send these on to distant patients with the necessary instructions. If Telepathic treatment has to be given, it is better to procure a photograph of the patient. This would help the physician to form a distinct mental image of the patient who has to be influenced telepathically. With due concentration, thought-waves consisting of appropriate suggestions, have to be transmitted to the distant patient. Along with this, the patient may be sent the necessary formula of 'auto-suggestion' and other required instructions which he has to practise and observe, regularly.

In 'distant treatment' as in 'treatment at hand', a complete history of the disease must be sent to the physician. A good deal of correspondence may have to be carried out in order to diagnose the disease properly. The physician must be very cautious in prescribing the appropriate remedy so that his success in 'Medistic therapeutics' may be assured.

SCOPE AND POSSIBILITIES

The rationale of 'Medistic therapeutics' is

'suggestion' and 'suggestion' alone and, all known forms of diseases can be cured by it even without administering any medicine at all. Thus the scope of 'Medistic therapeutics' is very wide. Whether in the waking or in the hypnotic state, 'medistic suggestion' leaves behind its curative effect upon the patient and completely cures him in course of time. Emile Coue has rightly observed that even 'by means of suggestion (without hypnosis) one can stop hæmorrhages, cure constipation, cause fibrous tumours to disappear, cure paralysis, tubercular lesions, vericose ulcers, etc.'¹ Not only this; 'suggestion' can work wonders in moulding the destiny of the future generations by infusing healthy 'maternal impression' upon the baby in the uterus of the pregnant mother. Emile Coue has observed in this connection: 'In sober truth, if a woman, a few weeks after conception, makes a mental picture of the sex of the child she is going to bring forth into the world, of the physical and moral qualities with which she desires to see it endowed, and if she will continue during the time of gestation to impress on herself the same mental image, the child will have the

¹ Self-mastery through conscious Auto-suggestion.

sex and qualities desired.’¹ Suggestion, direct or indirect, even if applied in the waking state, can achieve, as such, wonderful results like hypnotic suggestion.

The various forms of ‘Medistic therapeutics’, from Faith-healing down to Psychoanalysis, have been known to cure all types of mental and physical disorders. Hypnotism which is a therapeutic agent of immense value, has even been successful in removing functional and moral drawbacks. The scope of ‘Medistic therapeutics’, through its method of hypnotism, is much wider than is generally supposed. Dr. Paul Joire has rightly observed : ‘Formerly it was believed that hypnotism could be applied to the treatment of nervous illnesses ; its domain is far greater than that. It is true that hypnotism acts through the intermediary of the nervous system ; but the nervous system dominates the whole organism. The muscles are set in movement by the nerves ; the nerves regulate the circulation by that direct action on the heart, and by the action on the blood-vessels which they dilate or contract. The nerves act then on all the organs and by their intermediation all the

¹ Self-mastery through conscious Auto-suggestion.

unhealthy organs may be affected'. Thus, on the basis of the influence of hypnotism on the nervous system, Dr. Paul Joire has tried to prove that all organic disorders are amenable to hypnotic treatment.

Dr. Sylvian A. Lee, on the other hand, has allowed a far wider scope to hypnotic treatment. He says in this connection: 'Among the ailments in which hypnotic treatment has been followed by relief or cure may be mentioned: rheumatism, muscular and articular, sciatica, tic, pleurisy, insomnia, headache, indigestion, spasmodic affections, such as coughing and sneezing, eczema, writers' cramp, constipation, diarrhoea, anæmia, hysteria, hystero-epilepsy, gastralgia, stammering, enuresis, neuræsthenia'. Dr. Haddock has recorded a case of blindness which he cured by means of hypnotism. While in India, Colonel Olcott cured several cases of paralysis, blindness, deafness and dumbness. During the last few years of my psychotherapeutic career, I have been successful in curing several cases of stammering, neuræsthenia, hysteria, epilepsy, blood-pressure, colic pain, diabetes, piles, pleurisy, tic, loss of memory and lack of concentration and various types of psychoses, neurosis and functional disorders.

Mesmer while commenting upon the curative effect of what he called Mesmerism was partially right in observing that 'it can cure nervous diseases directly and others indirectly. By its aid the physician is enlightened as to the use of drugs; he perfects their action, provokes and directs at will salutary crisis, so as to completely master them'. 'Medistic therapeutics', as such, claims to cure patients of all varieties without administering any medicines at all.

In the treatment of insanity, hypnotism should be combined with psychoanalysis, otherwise it may do incalculable harm to the patients. But hypnotism, by itself alone, has proved, at times, an effective remedy against various types of mental disorders. Even Freud employed it in the treatment of hysteria before he devised the Free-Association method of Psychoanalysis. Drs. Voisin, Forel and Burckhardt have successfully treated several cases of acute mania, hallucination, suicidal insanity and melancholia. When properly diagnosed by psycho-analysis, hypnotic or even waking suggestions, may be effectively applied in curing mental disorders. Suggestion can equally remove female troubles of various sorts. Menstrual disorders, pains of child-birth and ovarian troubles

can be successfully combated by hypnotic suggestion.

Not only this; hypnotism has proved to be an anæsthetic of immense value. Long before the invention of chloroform and other anæsthetics like ether, methylene bichloride etc., hypnotism was largely used by Magnetisers and Mesmerists for removing pain. The application of 'touch' or 'passes' which later on developed into the practice of 'king's touch' for the purpose of removing pain has entered the surgical theatres of western hospitals. When 'suggestions' are combined with 'passes' their anæsthetic virtue become greatly accelerated. For the purpose of surgical operations, the patient has to be given a few preliminary hypnotic sittings for producing anæsthesia by means of 'post-medistic' suggestions. Dr. James Esdaille who was granted a special Hospital in Calcutta in the year 1846 by Sir Herbert Maddock, the then Deputy Governor of Bengal, has left a record of 250 surgical operations which he successfully carried out by producing anæsthesia through what was then known as Mesmerism.

Apart from its anæsthetic virtue, 'Medistic therapeutics', with its main tool of hypnotism, has

been found to be a moralising and educating agent of immense value. Perhaps for this reason that Prof. Durand declared in the year 1860: 'Braidism provides us with the basis of an intellectual and moral orthopædia'. It can be effectively employed in removing vicious and immoral habits, commonly called 'dipsomania'—such as inebriety, tobacco or opium habits, alcoholism, kleptomania, lying or stealing habits. Hypnotism is the only remedy in such cases. 'A habit, once ingrained, can neither be repressed by law nor by force, nor can it be given a medical treatment; hypnotism alone can remove it.'¹ Forcible repression of a habit is worse than allowing it free play; for it is sure to create abnormalities in some other directions and possibly may do more harm than good. But by the application of skilful 'medistic suggestions' all types of vicious habits can be gradually rooted out. Prof. Sylvian A. Lee has mentioned in this connection: 'For my own part, I can only say that I have treated inebriates by means of suggestion, and seen positive aversion to alcohol follow; and in case of an apparently established habit of lying and thieving, I have seen truthfulness

¹ Art. on 'Hypnotism and Education' by the author, published in the 'Leader', Allahabad, Nov. 30, 1939.

and honesty as apparently rooted after a few hypnotic sittings.¹ Even medistic suggestions, applied in the waking state, can remove such vicious habits. Emile Coue has rightly observed: 'I am absolutely convinced that if suggestion were daily applied to vicious children, more than 50 per cent could be reclaimed.'² Thus, 'Medistic therapeutics' is a moralising agent of untold value. It can even be successfully employed in regulating the criminal machinery of a country. Reformatory schools for juvenile offenders may employ hypnotism for removing the criminal and anti-social tendencies of its inmates.

Apart from its moralising influence, hypnotism has a wonderful effect in the field of education. Education, as understood these days, is not a method of domination, but of liberation. By liberating the innate potentialities of school-children, it can effectively direct them to socially useful pursuits by means of 'medistic suggestions'. It can instill into the so-called dullards a good memory, *intelligence*, *self-confidence*, *attention* and interest in their studies. J. Louis Orton has

¹ "The Practice of Hypnotic Suggestion".

² "Self-mastery through conscious Auto-suggestion".

rightly observed: 'I have used hypnotism successfully for memory culture, dramatic ability, public speaking, vocal culture...of functional speech disorders and for the instillation of self-confidence, perseverance...and so on.'¹ In school-children, where we have to deal with comparatively immature minds, hypnotic suggestion produces exaggerated effects. Prof. L. Forbes Winslow has rightly observed: 'The chief remedial agency we have for transforming the pernicious child into a truthful one, for eradicating infant vices, is hypnotic suggestion'. Emile Coue has maintained that if parents desire to mould the child according to their own sweet will, constant suggestion in the waking state or while the child is fast asleep, may achieve the desired result.

Not only this; hypnotism can be employed as an effective instrument for the purpose of 'Vocational Guidance'. The June issue of the New York '*Sun*' of 1890 observed in this connection: 'Stupid children are made gifted by this discovery of hypnotism with mere verbal suggestion and instruction. By this process...their studies may be directed the way their parents in-

¹ The '*Psychology*' Journal, Feb. 1939.

cline. A mechanic may have a son who desires to follow a profession ; the son is hypnotised, and by suggestion abandons his ideas of a profession for his father's trade'.

Thus, the future of hypnotism and of 'Medistic therapeutics' in general, is undoubtedly very bright and promising. In the contemporary world it can do yeoman's service in removing 'shell-shock' in soldiers as resulting from modern war-fares. 'Stage-fright' of prospective actors and of novice orators can be equally coped with by 'medistic suggestions'. As revealed from its past achievements, 'Medistic therapeutics' can rightly claim to be the only effective remedy against all sorts of human ailments that have been devastating the materialistic world of to-day.

